THE UNITARIAN ADVANCE

A MONTHLY MAGAZINE OF PROGRESS IN RELIGION

PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

OCTOBER 1915

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The Choice

Only so much of power each day—
So much nerve-force brought in play;
If it goes for politics or trade,
Ends gained or money made,
You have it not for the soul and God—
The choice is yours, to soar or plod.
So much water in the rill:
It may go to turn the miller's wheel,
Or sink in the desert, or flow on free
To brighten its banks in meadow green,
Till broadening out, fair fields between,
It streams to the moon-enchanted sea.
Only so little power each day:
Week by week days slide away:
Ere the life goes, what shall it be—
A trade—a game—a mockery,
Or the gate of a rich eternity?

—Edward Rowland Sill.

The Unitarian Advance

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PRESIDENT WILSON'S triumph of rational and straightforward diplomacy must prove a matter of great satisfaction to all friends of progressive civilization. His has been the method not of bluster and bravado on the one hand, or of timidity and halting half-heartedness on the other, but of firm, patient, but insistent humanity. The principle that he has stood out for has been not simply pride and national "honor" or the maintenance of "rights" in commercial and political advantage-seeking, but the plain principle of humanity and civilization in the normal relations of international responsibility. All the world, and not simply America alone, is concerned in the issue, and all the world ought to recognize ennoblement of such a victory won in such a sane and self-respecting manner.

* * *

IT IS interesting to note a certain significant "triangle of personality" manifest in American affairs, just at the present time, as represented by three men very much in evidence in recent discussions. Roosevelt, Bryan and President Wilson represent three dramatically contrasting types of American temperament. More specifically, they represent three divergent ways of doing things—or trying to do them.

Mr. Roosevelt's way is vehement, spectacular, resolute; his appeal is eagerly made to sentiment and passion; his shiboleth is "Strenuosity." Mr. Bryan's way is oratorical and academic—suave and keyed to a certain sentimental idealism which lends itself to the spellbinder's art. He has perhaps the inevitable limitations of a man accustomed all his life to talking about things, with small experience in the responsibilities of doing things. An all-pervasive spell of amiability hangs over all that he deals with. President Wilson's way is never strenuous, and rarely vehement. He has the deliberateness and patience of a man trained to academic study; but with it a certain native incisiveness and directness of final action. He is frankly committed to austere idealisms—and temperamentally he is not addicted to dramatic style of statesmanship. But his idealisms strike at tangible targets of explicit practicability and his quiet methods of "patient waiting" are never to be mistaken for supine inefficiency. In the issues of effectual peace, the contrasts of these three men are notably interesting. Roosevelt would have war at a moment's impulse, rather than brook the least impairment of national "honor." Bryan would have peace at any price, though the final price threaten something worse than war Wilson is perhaps the most efficient friend of effectual peace now dominant in the world's affairs, because he firmly insists on principles of peace inseparable from those of humanity, self-respect, and achieving civilization. We believe that the president's ideals are gaining constant triumphs in ways for which we may all rejoice.

* * *

EVERY friend of humanity must be watching with accumulating interest the career of Mr. Osborne, in his administration of Sing Sing prison in New York. Here is a man of wealth and education, with slight political ambitions and absolutely no appetite for the "spoilman's job," taking a position which is usually coveted simply for "what there is in it" and making the job a "service unto salvation." Mr. Osborne's ideas as to prison reform are of course not an exclusive discovery of his own genius. He is simply endeavoring to make practical certain noble ideals which have for some time been the commonplaces of penal reform. Every student of modern penology, in other words, specifically knows that the things for which Mr. Osborne is contending are the right and rational principles involved in all progress for penal methods. And yet Mr. Osborne is having a hard time of it; politics is dead set against his ideas; all cross conservatism of machine-shaped public service is outraged by his inno-

vations. And of course there is a way of telling the story which puts this "impractical dreamer and visionary" quite in the wrong. It is the business of spoils-politicians to have the story told that way as frequently and picturesquely as possible. Some respectable newspapers in New York take their story from the "interested opposition." But every enlightened observer reads the story with single-eyed realization of its worth, the veritable story of a splendid knight-errancy in public service rarely to be paralleled in modern days. There is a peculiar satisfaction in remembering that Mr. Osborne was once an honored member of the Board of Directors of the American Unitarian Association.

* * *

WHY IS not liberal religion dramatically interesting? Or perhaps our question may be asked another way—why can we not *make* our liberal propaganda more dramatically appealing? Is the trouble with the substance of our doctrine, or the method of our enterprise? Is the fault with our prophets or with "the children of this generation" who are not fit to receive the prophet's word? Billy Sunday succeeds in the year 1915, because his gospel is dramatic; it reaches the crowd. And reports from Philadelphia and New Jersey indicate that his crowd is not entirely a ribald crowd. "It is made up of people who ought to know better," a friend tells us mournfully. A good many of the people who yield to Billy Sunday's persuasion—we must confess the truth candidly—are people whom we would like very much to have yield to our persuasion. Only, they don't.

* * *

A RECENT writer in *The Congregationalist,* frankly discussing the pulpits of Boston, tells of a church where a most beautiful and rational gospel is preached with most beautiful and rational accessories to pitiably small congregations; while, not very far off, the "old-fashioned gospel" is preached in all its bleak austerity—to crowded pews. What makes the difference? Shall we say, the dramatic incident? The "old-fashioned gospel"—the gospel of Billy Sunday at its worst and best—is saturated with dramatic appeal. It gets at the imagination; it moves the primal emotions; it deals with factors of experience which have vivid significance. Its factors of emphasis are immediate, concrete, dynamic, intensely personal and involve not chiefly something to think about—but something to do, *right away,* which has dramatic significance for all eternity. That sort of appeal has "punch" to it, not only for crude, tenement-house people, but for the average man and woman in the average American city. It goes with the generation which likes the "movies" and the "yellow journal."

* * *

IS THE liberal gospel practically out of place in the midst of a generation that likes "the movies" and the "yellow journal"? That's our problem. For such people—let us face the fact resolutely—are not abnormal people, but average people. They are "humanity"—up to date. Must our appeal confine itself, not to average people, but to "unusual people," exclusively—not to "humanity"—but "super-humanity"? It is an ugly situation to contemplate, but can its obvious implications be evaded? Is liberalism doomed to be "undramatic"—because true? Is "Unitarianism" not fit for the average man, because it too accurately discerns the essential verities as to the relations most fundamentally concerned in the living of human souls? Here, surely, is food for the cynic and the pessimist. The inevitable fact remains that cynicism and pessimism are the absolute negatives of all essential religion.

* * *

TWO SIGNIFICANT facts as to "average humanity" as considered from the viewpoint of modern religion need sagely to be taken into the reckoning. In the first place, subtract from the sum-total of "average humanity" the multitudes of those who are caught by the dramatic method of Billy Sunday, on the one hand, and the more persistent and systematically organized dramatical appeal of the Roman Catholic church on the other—(and these two contrasting methods may properly symbolize practically all that "religion" means for dramatic possibility, as most men see it)—and after this subtraction is made, a very large part of "average humanity" is still unaccounted for. The largest "unit" to be reckoned with, after all, in every ade-

quate survey of modern religious conditions, is made up of the great company of those outside the whole thing; to whom the entire institution of "religion" looks alike, whether it be Billy Sunday, Roman Catholocism, the fashionable Episcopal church, the faddish Christian Scientist enterprise, the eccentric Salvation Army or the microscopic Unitarian society—it is all one—a superstition or a convention or a habit of life practically alien to their own habit of being. In a sense this "unit" is no unit; it is a vast unabsorbed residuum. But the appalling fact remains, that in most American cities, today, this company of the "unchurched"—to whom the "drama" of religion makes no adequate appeal in any way—is the one sizable problem most baffling to be dealt with. Billy Sunday doesn't reach it very effectively; the established orthodox churches don't reach it; Roman Catholicism doesn't reach it—and the Unitarian church does not reach it.

* * *

THE MOST significant fact about this great company of religiously "uninterested" people is that they are so emphatically "average people." They are average people about business and average people in social and recreational tastes. They are people who help substantially in the support of "movies" and yellow-journalism, alike. They read the average modern novel and the average modern periodical. They have the average modern appetite for drama in everything human—but the drama of "average religion" in the world of today does not appeal to them. As frankly must it be admitted that the supposed absence of sensationalism in the Unitarian gospel is equally unappealing to them. For the trouble with dominant religion, so far as they are concerned, is not that it is too "sensational," but simply that its particular sort of sensationalism does not appeal to their particular appetite for sensation.

* * *

CAN LIBERAL religion be made to be dramatically appealing to "average people"? We return to our previous question. The easy answer is—no; a refined and highly spiritualized idealism can only appeal to natures too fine to be attracted by sensationalisms or sentimental drama. Sometimes that seems a pleasant confession to make; it is tinctured with such gratifying suggestions of superiority. But actually it is a confession of failure. Our religion is not adapted to average human-nature, but only to *super*-human-nature—if this confession is valid. We insist that the liberal gospel has seemed so largely to lack the dramatic appeal in the past, simply because we have failed to discern its essential dynamic. We have been content to consider our faith simply the corrective of erroneous Calvinism. We have sought to make it the nicer refinement of the cruder faiths that have been—the old religion with rationalized mitigations. In other words, we have tended to make Unitarianism an innocuous, denatured orthodoxy—at any rate orthodoxy denuded of its dramatic elements. Then we wonder why it seems to average people tame and uninteresting.

* * *

WE CAN imagine the stress of our denominational significance being thrown another way. The inherent faiths of liberalism are intensely dramatic. The fine, eager cry for soul-liberty; the staunch humanitarian drive of it all; the warm passion of the optimism of a sturdily conceived responsibility of individual souls in the dramatic progress of humanity. Give these ideals their full value in terms of our liberal faith, and there is sting and zest and "punch" enough in them to kindle souls to resolute interest. If religion would frankly take up the cry of social justice in courageous concreteness; if a church should make human brotherhood—fellowship in human service—Christhood as an ideal of industrial method—the Golden Rule as soberly adequate in practical politics—and salvation a ringing appeal for altruism rather than of "selfishness as to eternity"; in other words, if the great religious ideal, stripped of the barbarisms of false mediæval theology, could be given its full dramatic chance to work as a gospel of co-operative passion of zeal unreservedly battling against the hells and devils of social evil which make poverty, commercialized vice, class-aggrandizement, piratical trade traditions and barbarous social custom possible—we would have "drama" enough on our hands to make the world sit up and pay

attention. There was pertinent suggestion in Mr. Holmes' recent verdict that the substantial part of the gospel which Billy Sunday preaches is straight Unitarianism. We wonder whether the most effective and dramatic "sensationalism" of his preaching does not lie in just these elements. In other words, are we not better placed than any of the great revivalists of the day, who are handicapped by the awkwardness of the ancient dogmas, to drive home to the emotions and imaginations and dramatic instincts of "average men," the really dramatic factors involved in religion, if only we will take our gospel seriously—not as a philosophy of "universe-interpretation," but a dynamic gospel of soul-salvation? Be honest with it, and the Unitarian ideal of religion is the most dramatic thing the world has ever known.

* * *

WE PUBLISH elsewhere a part of a most significant report of a committee of the General Conference touching the matter of ministers' salaries. It is an issue of not merely academic interest—it concerns bread and butter for a vital company of workers for truth and right; and chiefly it concerns *efficiency* in the business of making truth and right achieve. A poorly paid ministry of course involves much sacrifice and hardship for worthy men and women—it demands too often a heroism of consecration which it is beautiful to contemplate but shameful to be responsible for. But as surely an under-paid ministry in the long run means an inadequate ministry —means inefficiency in the work to which our churches are committed. Actually, it means extravagance and not economy in the carrying on of our enterprise. *We cannot afford to have our great enterprise done as it must be done, if only meagrely paid men must dampen their zest with the worry of ways and means.* There is many a church on the "aided list" of the A. U. A., weak and faltering and crippled—sometimes even hurting our cause in its community rather than helping it through the pitiableness of its inadequacy—which owes its weakness to a mistaken period of economy in the support of a worthily remunerated ministry. The responsibility for this does not lie always with the local church. We are a "fellowship" of churches more than we are an aggregation of societies, and all of us together, as represented by our national organizations, must sometimes share in the blame for the mistake. The Unitarian work is not a pastime—but a big, responsible business, that demands efficiency for results. And efficiency cannot be had "below cost"—even though mere price cannot buy the best of its consecration. We can see how this very carefully prepared report may prove one of the most valuable documents recently presented to our body.

* * *

THE DEATH of John D. Long removes from our fellowship a layman of whom our churches may well feel proud. In public service Mr. Long's career has been most honorable. As Governor of Massachusetts for three terms, representative in Congress for many years, and a member of President McKinley's cabinet at a most critical period, he exemplified the high ideals of patriotic fidelity and single-minded public service which a rational religious faith makes inevitable; while his services in our denominational work as director of the American Unitarian Association and presiding officer at many of our national gatherings, have always been more than merely honorary or perfunctory. In his own church at Hingham, Mass., he was the ideal layman—democratic, loyal, alertly interested. As the people of our churches in Massachusetts have always insisted, the notable honor to our fellowship has been not simply that so large a number of the statesmen and publicists in that section have been of the liberal faith, but that the *quality* of their public service has always had a distinction of its own. In the section where Unitarianism is strongest, its practical influence on public service and philanthropy is most conspicuous. Which is as it ought to be.

THE GENERAL CONFERENCE AT SAN FRANCISCO.

THE San Francisco meeting was a great success. The venture of faith in holding the sessions so far from New England was more than justified by the event. Naturally, the attendance was not as great as when the sessions were

held near the Atlantic seaboard, but over four hundred people registered and the auditorium of the San Francisco church was completely filled at the opening and closing sessions. The presence of so many friends and coworkers from the East gave new heart and courage, and a new national consciousness to our people of the coast, while those from the East found it a quickening experience to be brought in contact with the great traditions and the present strength of the San Francisco church. Also it may be hoped that a new kind of national consciousness was awakened in the Pilgrims by the wide spaces over which they had traveled and by the contacts with so many of the men who had previously seemed to them to hold distant posts. We cannot attempt a report of the meetings and addresses, but must mention the generous and cordial hospitality extended by the clergy and laity resident about San Francisco Bay. Many high points were reached during the sessions of the Conference. Practically all of the interests fostered in our churches were dealt with, the topics treated ranging from the service of theological thought to the religious life to democracy, the goal of social progress.

Several important reports were presented. Two of these appeared in print, and it was voted to have the third report printed and distributed among our churches. There was a report on ministers' salaries, one on the ordination of ministers and one on receiving of ministers from other communions. This last report has the most immediate significance since it makes very definite the duties of the Fellowship Committees and sets forth exact methods of procedure. The attention of the people in our churches is called to these reports which in due time will be distributed. The closing session, as usual, was devoted to the Unitarian proclamation, the speakers being Rev. S. R. Maxwell of the Second Church of Boston, Hon. Horace Davis of San Francisco, Rev. John Haynes Holmes of New York and Rev. S. M. Crothers, D. D., of Cambridge. The Conference sessions proper were followed by an Alliance Conference on Saturday morning and meetings of the National Federation of Religious Liberals at Oakland.

The personal and social aspects of religion seemed to find a more vital synthesis than has sometimes been the case at such gatherings. The message of the lay speakers, Ex-President William Howard Taft and Hon. Horace Davis show that the right of prophesying does not belong to the clergy alone and that our church is still at heart congregational. E. C. S.

THE STUFF.

By Request.

The test of a man is the fight he makes,
The grit that he daily shows;
The way he stands on his feet and takes
Fate's numerous bumps and blows.
A coward can smile when there's naught to fear,
When nothing his progress bars,
But it takes a man to stand up and cheer
While some other fellow stars.

It isn't the victory after all
But the fight that a brother makes;
The man, who, driven against the wall,
Still stands up erect and takes
The blows of fate with his head held high,
Bleeding and bruised and pale,
Is the man who'll win in the by and by,
For he isn't afraid to fail.

It's the bumps you get and the jolts you get
And the shocks that your courage stands,
The hours of sorrow and vain regret,
The prize that escapes your hands,
That test your mettle and prove your worth;
It isn't the blow you deal,
But the blows you take on the good old earth
That shows if your stuff is real.

THE HUMANITY OF GOD.

By Franklin Kent Gifford.

All things are human to the core;
And earth and air and sea and sky,
And He that lives forevermore,
Are of such stuff as you and I.

Of yonder spheres thou art the Cause;
Of yonder dark thou art the Day;
And He that wills the eternal laws
Is one with him that would obey.

Thou hast the secret in thy heart,
Of star and planet, moon and sun;
And seeing, darkly, what thou art,
Thou seest the Eternal One.

Then worship not the gods of might,
Which pedants preach and sirens sing;
The lowly voice of truth and right
Within thyself, O Man, is King.

The Unitarian Proclamation

By Curtis Williford Reese,
Of Alton, Ill.

IT IS no small matter to get at the fundamentals in the faith of a people so diverse in belief, yet so harmonious in fellowship. No authority declares what Unitarians shall believe, and no creed binds them together. Unitarians study all questions, hear all sides, and then refuse or accept as may seem wise to them, for the which they are responsible to no church or ecclesiastical organization. In Unitarian theology no man is his brother's keeper.

But amid this intense individualism and unlimited freedom there is a unity which defies comparison, a sameness in belief which is nothing short of the marvelous.

The Unitarian proclamation is not, as is sometimes said, negative. The protest implied in Unitarianism is and has always been secondary; in fact at the present, especially in some sections of the country, protest has all but ceased.

WE PROCLAIM, FIRST, THAT GOD IS.

No two of us would define God alike. This is true of all peoples. The adoption of a credal statement as to God does not insure oneness of belief. Terms are differently understood, statements differently interpreted, symbols differently viewed. Among Unitarians the term most commonly applied to God is Father, though this term does not carry with it the idea of either creation or initiation, simply attitude—an attitude of love.

We care not whether God be styled Energy, Power, Love, Soul, or Life. We care not whether God be styled World-capacity, World-goal, Evolution, or Universal Principle. We believe that all of us are trying to say the same thing. And we all agree that God knows himself as being or becoming whatever he is or is becoming.

WE PROCLAIM, SECOND, THAT CHARACTER IS SALVATION.

And here our position becomes more certainly destinctive. Other folks may and do believe in character, but most of them do not believe in salvation by character or that character is salvation. With others, salvation comes through the acceptance of dogma, or imputed righteousness, through blood or water. With them salvation is redemption from the fall of Adam, from death, and from hell. With us character is salvation, and salvation is simply a boost on the upward way.

We never speak of man as fallen, but as incomplete. What he needs is help in his effort to become complete. He is ever struggling upward from a past rooted in the primordial cell. He began in the simplest form, but surely moves toward a future penetrating the heart of God.

WE PROCLAIM, THIRD, THAT SOCIAL EFFICIENCY IS HOLINESS.

The piety of the cloister has no place in our message. The religion of the hermit finds no justification in our gospel. The sanctification of the emotional mob finds no sympathy in our faith.

Our holy man is he who functions efficiency. Our saint is he who constructively adjusts human relations. Our sanctified man is he whose life is dedicated to the realization of the kingdom of God in human society. Our Christ is he who goes about doing good.

Long before social service found a place in the program of the average church, Unitarians had been preaching and practicing social efficiency.

WE PROCLAIM, FOURTH, FREEDOM OF INVESTIGATION IN RELIGION.

We ask no man to crucify his conscience. We ask no man to accept another's creed. We expect every man to follow his conscience and make his own creed. We believe that the God of religion is the God of reason also, and that the only way to arrive at rational conclusions is to thoroughly investigate.

We believe that the Bible is a book of vast importance, but that it is to be subject to the same careful investigation as any other book. We accept nothing as final because found in the Bible or

any other scripture. We put no bounds to any man's field of inquiry. We open the door of the universe and say, "Enter and study for yourself, and no man, conference, synod, or council shall damn you for the exercise of your freedom." We do not believe that final truth was locked up in writing—two or three thousand years ago, but that today there are possibilities of inspiration far surpassing that of the prophets and apostles of Palestine. We do not believe that God lifted the veil from the field of infinity once for all and that we must be content with the fading picture; but that the veil is forever lifted and that we have but to investigate the beauties of infinity in order to know the now unknown.

WE PROCLAIM, FIFTH, THE HERENESS OF THE KINGDOM OF GOD.

Our emphasis has always been on the here, not the hereafter. We believe that the Kingdom of God is the reign of righteousness in the hearts of men in human society. And we believe that he in whom righteousness reigns here, and who seeks to advance the reign of righteousness in society, need have no anxiety about that which lies beyond the grave.

Others may, if they wish, speculate on the dimensions of "the city beyond," but we believe in building righteous cities here. Others may, if they wish, estimate the gold in the streets of "the city to come," but we believe in sweeping the streets of the cities in which we live. Others may, if they wish, theorize on the construction of the wings of the angels in "the city above," but we believe in clothing the inhabitants of the cities below. Others may, if they wish, call upon men to prepare to die and dwell "above the clouds," but we call upon men to prepare to live and work in human society. Ours is pre-eminently a precemetery religion.

WE PROCLAIM, SIXTH, THE ONENESS OF RELIGION.

The teaching that God called out one people and gave to them a religion relatively perfect, and that all other religions are "false" or "heathen" religions we utterly reject. We do not believe that God is a racial chieftain, and that he leads in the battle of one religion against other religions. But we believe and proclaim the oneness of religion, that religion is the fundamental in all systems of faith, that the religions of the world are the best expressions of peoples in their search for truth and God.

We believe that in some respects Christianity is the best expression thus far in the search, but we are ready to admit that from the view-point of an oriental, other religions contain some truths which better serve orientals in expressing their lives.

We gladly champion the fellowship of religions, and heartily proclaim that all systems of faith should co-operate to the end that all shall be benefited and the oneness of religion vindicated. For thus may the highest good be reached, and only thus can ecclesiastical strife be forever stopped and the clamor of the bigot forever silenced.

WE PROCLAIM, SEVENTH, THE UNITY OF SCIENCE AND RELIGION.

We readily admit and cheerfully teach that science has already been of immense service to religion. Science has utterly obliterated the blasphemous teaching that God kills thousands by earthquakes and floods and tornadoes. Instead of arbitrary rulings, science has given us the reign of law. Instead of spasmodic leaps, science has given us evolution. Instead of "a wilderness of woe," science has given us a world of beauty.

Science seeks truth in order to know its law; religion seeks to lead the world in the way of truth and law. Science is a pioneer; religion, a builder of communities. Religion motives science; and science leads religion. Science is investigation; religion, conviction; each vitalizes the work of the other. The divorce of science and religion leads to irreverence on the one hand and to superstition on the other. Science and religion are united in the holy bonds of wedlock by the high priest of heaven, and what God has joined together let no charlatan put asunder.

WE PROCLAIM, EIGHTH, THE GOSPEL OF PROGRESS.

We believe and teach that the world progresses constantly. There is always some kind of progress—political, economic, social, moral, religious. All that does not progress is sooner or later eliminated. Only by continuation of progress

can there be continuation of existence. Progress is the law of life.

We believe that the measure of progress is the improved condition of society. The average citizen of today, in opportunity and possibility, is immeasurably ahead of the most favored citizen of a thousand or so years ago. And a thousand or so years from now the average citizen, in opportunity and possibility, will be immeasurably ahead of the most favored citizens of today. Progress cannot be stopped. It may be dammed up for a while, but soon the flood tide will break over all embankments and spread out until it reaches its natural level.

I have said that we are pre-eminently interested in the present in our faith, but I do not mean that we have no message on the postcemetery; on the contrary our message, while pre-eminently a message of time, has also the most joyful word with reference to eternity: We form the habit of meeting all the experiences of life joyfully expecting the best. This habit becomes fixed, and we meet death JOYFULLY EXPECTING THE VERY BEST. WE EXPECT TO CONTINUE IN THAT REALM BEYOND THE GRAVE MOVING STEADILY AND SURELY ONWARD AND UPWARD FOREVER.

The Basis of Nationalism

By Rev. C. M. Perry,
Minister of the Church in Iowa City.

THE present war has brought two extreme viewpoints into prominence. One is that of a nationalism that exalts national values at the expense of all broader considerations and seeks deliberately the occasion of war. The other viewpoint is that of an internationalism that exalts community of interests among the nations above everything that a nation can realize within itself. From the latter viewpoint nations are abstract entities, they might as well have been carved out of the world's population in some other way than they are, they possess no organic unity within themselves, and any regard for them is viewed as mere sentimentalism. The exponents of nationalism, on the other hand, find world idealism pale and unreal compared with actual blood relationship, a common spiritual heritage, and a common aspiration. If we are candid we find both truth and error in each of these positions and we must find some way of clearing up the confusion.

But the ordinary methods of solution are hopeless. Society is too complex to be handled by the laboratory method, to which we unconsciously appeal at the present time. We cannot place a group of men in a test tube and add the reagent of war and write the result down in a notebook. When we observe a certain spiritual condition following a war we can never be absolutely sure that it is the result of the war. The fact that many of the conditions usually attributed to war occur occasionally without war having preceded them lends color to the assumption that war stands in no necessary relation to such phenomena. It is easy to credit the Periclean age in Athens to the Persian wars, or to attribute the rejuvenation of Prussia to her defeat at the hands of Napoleon. But no one ever repeated these experiments with everything just the same except that war was left out. Until that is done the prevailing methods can never establish a necessary relation, between such phenomena and war. The impossibility of applying empirical methods to so complex a problem compels us to seek a solution in the light of the nature of experience as a whole. Some insist that such a procedure is abstract and a priori, but I submit that it is not so abstract and a priori as contending, on the one hand, that a nation in its collective dealings can turn its back on all moral considerations, or, on the other hand, that Christianity has failed and civilization been set back a thousand years, because our pet scheme of international peace has failed to carry. Let us try, then, in the absence of all other method, to solve our problem in the light of experience as such.

In applying this method to the present problem, our first question is, "What is

the basis of conflict in experience in general?" I think that we should all admit that all the way from a street fight to a battle between the hosts of heaven the basis of conflict is difference of opinion. But what is there in the nature of things that causes difference of opinion? Such difference is due, as we well know, to difference of heredity, difference of environment and training, and difference of position in the universe and of angle of approach to the questions that confront men in their various relations. Conflict depends, then, on our existing as separate individuals and groups and nations; for separate existence means the possession of distinct positions in the universe.

A second question in the solution of our problem is, "How can we get rid of conflict?" One way to accomplish this result is to abolish difference of viewpoint. To do this we must give every individual the same heredity, the same training and environment, the same position in the world and the same approach to every problem. We must give every person the same "apperceptive mass," the same organization of experience with which to react to each situation. All persons must know the same things in the same way and do the moral goose step in unison. But at this point a new implication of our position reveals itself. Things that are thus indiscernible from each other are identical with each other. If all men are to see and act alike they cannot be separate individuals at separate points in space. The whole of humanity must collapse into one individual at one point in space. Then, possibly, we shall have only God knowing an acting in one unchanging moment. Another way of getting rid of conflict is to harmonize differences of viewpoint under some such category as that of organism or personality. Without collapsing the universe into a single point, differences may be assimilated into a spiritual whole of the nature of the Roycean omniscience, in which all questions are answered as soon as they are asked and all means of accomplishment are under immediate control. This, too, would be one of the logical means of ridding experience of contradictory viewpoints.

But, when all is said, we are still a long way from having got rid of our difficulties either by robbing the world of variety or by assimilating its variety into a more organic experience. All of the law-making within states and between states attempts by one of these means or the other to secure unanimity of opinion and uniformity of action. And it must be admitted that much is accomplished by these activities. But when Maeterlinck and Eucken and Bergson and others of equal rank cannot view international issues without national bias, how long will it be before the fifteen hundred millions of the rank and file of humanity will look at every question from the viewpoint of eternity? It is to the credit of Pragmatism that, however inadequate it may be in other regards, it perceives that the world is full of difference and novelty. In this sense, at least, we should be better pragmatists. We may, and in fact we must, cherish the ideal of a perfectly harmonized humanity, but, as a matter of fact, we are here in the hurly-burly of experience, with new causes of dissension flashing into view every moment on every hand.

And I doubt if we can hope ever to emerge completely from this confusion. It is Bergson's contribution to the discussion of the nature of time that each moment is to be conceived as unique and irreducible. If all moments were exactly the same there would be nothing to distinguish one point in the temporal succession from another and all sense of the passage of time would be lost. If time is to be real each moment must have some qualitative character to set it apart from the moments that have gone before. This means that every moment will bring new factors into every problem and that every organization of experience, however complete and satisfactory it may be, will be ever in process of re-examination. The Holy Roman Empire was an attempt to synthesize all human activities into one comprehensive scheme, and in a measure it succeeded—the universal church and the universal monarchy stood at times in clear relief in the midst of the chaos of the middle ages. But in every moment of its existence it was being challenged by the forces of disintegration. The civil and the ecclesiastical power came into almost continual conflict. The power of the imperial office to enforce its decrees among the subordinate peoples depended on the personality of the

incumbent. And, finally, after centuries of decline, it was brought to the ground by the new forces of nationalism. It is the mission of each new moment to bring the whole past before the bar for judgment and even a world empire cannot refuse to plead. In keeping with the same principle, if the "ultimate federal union" of Europe, which G. Lowes Dickinson predicts, should become an actuality there would be no better reason for believing that it would last forever than there was for believing that the Holy Roman Empire would be eternal. It might last one hundred or five hundred years, but the time would surely come when new conditions of life would demand a new expression and then the "federal union" would probably go down in blood. The only thing that could prevent new lines of cleavage revealing themselves and new viewpoints being evolved would be to have the biological force of the nations of Europe absolutely spent. Then they would cease to be troublesome, but they would, also, cease to live. It is the principle of continuous differentiation implicit in the nature of time itself that gives rise to individualism and nationalism with all the conflicts involved therein.

Nor is this condition to be lamented. The principle of individuation is a necessary condition of moral life. It may be that an omniscient being, when it is thought of only as an ideal limit of experience, can be conceived as moral even though it faces no new situations and takes no chances, but we are sure that a finite being can be moral only as it meets new conditions, decides what to do under the circumstances, and acts on its own responsibility. In so far as such a being is limited to doing what it has already done in the past or to doing what some external force imposes on it, it is a mere machine, it takes no chances, wins no rewards and suffers no penalties. Only in a temporal universe with something new occurring every moment at every point of existence can human souls find moral opportunity. If a single moment should pass without producing something new under the sun it would be a dead repetition of the moment before, it would lack the tension and vitality of moral life. The principle of continuous individuation is an essential element in the moral order of the universe.

This principle signifies that every individual and every nation will view every problem from its own position and at its own angle and that every moment of its life will present opportunities never presented before. It means that each individual and each nation will act in each moment of its existence in its own place and according to the light it has at the time. This does not signify, however, that it will act without responsibility to anything whatsoever. It will be always acting in a "thousand-eyed present" which has assimilated its past and all of its relations to the rest of the world into itself. But this assimilation always takes place at a certain point in existence and from that point the whole universe of men and things fall into a perspective which is not true for any other point in existence. The Germans, accordingly, see the highest good for the world in the extension of German civilization and to accomplish that end they are willing to violate every international usage. The Belgians see the highest good for the world in upholding their dignity and preserving their nationality and to accomplish that purpose they sacrifice home and treasure and life. The English see the highest good of the world in a certain form of government and in a certain set of international relations and to realize that good they bend all the energies of their empire both present and future. Each nation necessarily conceives the highest good for the world in its own way and then sacrifices every lesser good to that end—even the most altruistic undertakings have some national or personal bias. Yet, in so far as these nations are sincere in holding their ideas, they all are serving the same God. Christianity has not failed, despite all assertions to the contrary. Christianity has succeeded so far as each nation is faithful to its own vision in the moment in which it acts. But some say, leave men free in everything except war —war is too extreme a chance to take. The reply is, that in so far as you eliminate choice by excluding war you reduce man to a machine. But in civilized society men are subordinated to law, they say, why not subject nations to law? We reply that men in civilized society are never absolutely subordinated to law, for

there is always the possibility of revolt and in the long run men always resort to it. But surely you can find some moral equivalent of war, they urge. A moral equivalent of war, we insist, must fulfil one condition. It must involve as great chances as war itself. If the substitute is to involve as great chances as war the upper limit must be life itself. If that be the case it is hard to see how a moral equivalent of war can be very different from war. If a nation is to be moral, its actions cannot be externally limited by having any choice excluded absolutely from serious consideration.

But this theory seems purely individualistic and nationalistic—it leaves no place for international values. At first thought this seems to be true, but deeper reflection reveals another aspect of the principle we are considering. To exclude international values would limit moral possibility just the same as to exclude national values. It would exclude certain angles of view and certain possibilities of choice and action. So far as international ends are shut out from consideration, man's action is determined in advance and he is reduced, in that regard at least, to the plane of a machine. Possibly the Germans have made that mistake—they seem to have exalted the state above all international interests. For some individuals and for some nations the international viewpoint is just as natural as the national viewpoint is for others. Heredity, environment, and training incline them to that position. For such individuals and nations the only moral thing to do is to attack all exponents of a merely individualistic or of a merely nationalistic policy and overcome them with strategy and dynamite. Internationalists like nationalists must subordinate every minor good to what they conceive to be the highest good for the world. That is the one condition of morality. Internationalism is just as valuable as nationalism. Each helps to keep the world from dying.

It may be objected that this view of nationalism as an aspect of moral possibility is abstract and academic. But which is the more abstract and aloof from life, a theory that fits the past and the present and accords with man's moral nature or one that is so idealistic that it applies only to a visionary future? Just because it is more intimate with life, the more cosmic view of conflict which we have been considering yields a stronger and more abiding optimism. It prevents our shrieking in despair and accusing everyone of villainy as soon as some mischance occurs. A conception of endless process, of the ceaseless evolution of new conditions and new viewpoints with their resulting conflicts, may yield a sense of poise and mastery. We may enter this maelstrom of change like strong swimmers and enjoy the zest of buffeting its waves, or we may find in the universal flux of things an all-pervasive purpose and resign ourselves to its encompassing reality. This is the religion of the occident. It comes, not from swooning away into nothingness, but from accepting the gage of battle. It is the religion of continuous death and continuous resurrection. It is the experience of terrible things in righteousness and of the unceasing revelation of new heavens and new earths. Nationalism is one of the choices that men can make in such a wide-open, moral universe.

A BOY'S PRAYER.

By Prof Walter Rauschenbusch.

Our father, we thank Thee for this day, for its work and its pleasures, for the zest of our youth and the joy of living. May no mean word or foul act cloud our satisfaction or humble our pride when this day is done.

Grant that we may do our day's work with a willing heart, looking forward to the larger tasks of our life in the days to come, and may we go to meet the future years with a trained body and mind, well able to do a man's work.

May no idleness or love of easy ways, no hidden vice or flaw of character weaken our youth, lest when we strain to run the race of life, we be forced to drop out before the goal is reached.

Make us loyal to our friends, our teammates, our school and our teachers, and lovingly loyal to our parents and the dear folks at home. Save us from bringing to shame the hope and pride with which they think of us.

Give us a brave heart to say what is true and do what is right, even to our own hurt, following in the footsteps of the great Captain of our life, Jesus Christ, in whose name we make our prayer. Amen.—Written at the request of the headmaster of a boys' school and printed in *Association Men.*

Liberty is not virtue, but a fairer chance for virtue.

The Idea of Satan

By Rev. George R. Gebauer.

WHILE in the book of Job we meet Satan as the servant of Jehovah, this conception seems to have gradually degenerated and we find him in later times pictured as the eternal fiend and enemy of mankind. In this rôle we meet with him in the New Testament. We see him there as the malicious tempter of the divine soul of Jesus. Here also we hear of legions of demons, who do his bidding and bring disease to poor humanity, and obsession. Certainly in the time of Jesus, Satan was a most popular, though dreaded, personality.

The pious as well as the impious, the ignorant as well as the learned, believed in Satan and his imps. Jesus shared this common belief. According to his own testimony he came to destroy the works of the devil, and we have sufficient proof that his language was not merely allegorical, or that he pretended such belief in order to meet the people on their own plane of thought. He believed in devils and the Lord of devils, Satan as he, too, believed in angels and the Lord of angels, God. Yet this belief in personal demons is by no means to his discredit; every man must needs be more or less the child of his times and mental atmosphere. All of us interpret the world in terms given us by the world of thought in which we live. What in the end does it matter how Jesus looked upon the evil about him, as long as he fought the good fight and showed mankind how to resist temptation and how to become the child of God?

Now this early Christian conception of Satan as found in the New Testament became still more grotesque, when it became amalgamated with the existing pagan notions. The conception of the Satyr was blended with that of the Hebrew-Christian devil and we have the well-known "gentleman" with horns, hoofs, donkey tail and goatee. In these mediaeval times his Satanic majesty was still more popular than in the days of Jesus, and in many cases Jesus himself was mostly of interest for the masses as the opponent of the devil and the Saviour from his clutches. The reformation did practically nothing to change the popular conception of Satan. Luther himself was a staunch believer in the devil and like most monks had many a tussle with him as is shown by the famous inkspot on the wall of his room in the Wartburg.

It was Milton who first perhaps gave us a higher notion of Satan. He makes him an archangel who, carried away by his ambition, commits high treason and is hurled by Almighty from his high estate. In "Paradise Lost" Satan is the real hero of the tragedy, and in spite of his egotism, we can not help admiring him. He remains an angel though a fallen one. But this conception of him never became popular. Not only had Milton made him a past character with no present interest, but he was too unlike the traditional or church devil. The people continued to like the good old-fashioned devil with horns and hoofs.

Now what about Satan and his standing in our day? There are still vast numbers of people, who sincerely believe in the old-fashioned fiend. But wherever science and a deeper philosophy has taken hold, this notion of Satan is spurned as crude superstition. And yet it might perhaps be said, that the personification of evil has as much the sanction of reason as has the personification of good, God. Certainly the anthropomorphic conception of God demands the personification of evil in some form. We shall only get rid for good of the devil and his imps, when we discard for good the childlike conception of the Man-God. There exists that strange feeling in most every heart that we make God of no account if we do not personify him. I hold that rather the opposite is true, at least as far as the modern adult mind is concerned. We may indeed never know what God is, but we may be quite certain that the Infinite is not infinite man, but that he is infinite spirit, and that as the heaven is higher than the earth, so is his mind higher than our thinking, than our brain.

And with this conception comes, too, the idea of a higher unity, in which there is a place for the evil without dressing it in human form. The supposed evil in

the world is included in the larger good, the divine. We realize that the strife goes on forever "'twixt the darkness and the light" for some greater and higher end than we can yet conceive. Indeed in order to have a larger and deeper trust in life, we must rid ourselves of the notion that we really can judge the world. Let us ever bear in mind, that "good and ill" are after all only subjective human conceptions. Let us remember that as God's thought is higher than our thought, so is his will and purpose infinitely higher than our own. The purpose of God can not be merely to please mankind, but to life man higher, make him diviner.

If we take this attitute, then the devil in any form will disappear and a diviner world will open for us. All the elements of life are then seen as serving a divine purpose. We are tempted, not that we may succumb, but that by overcoming we may rise into a higher manhood; we must meet evil that we may be stronger men and women.

Then we see in the story of Christ's temptation but a beautiful allegory, and we understand why, according to an ancient Coptic legend, Jesus at one occasion saved Satan from the wrath of a doughty monk, to whom he said, "My Father and I have spared him from the beginning of the world in order that the elect may be manifested by their opposition to him."

We see then that Mephistopheles was right, when he confessed to Faust.

"I am part of that power which still
Produces good, while ever scheming
ill."

The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES.

A VERDICT OF "GUILTY."

IT WAS shortly after the revelations of the famous McNamara case had shocked the all-too complacent American public into a realization of the fact that there was "dynamite beneath the social system," to quote the recent phrase of *The New Republic,* that the United States Commission on Industrial Relations was created by act of Congress, and charged with the task of investigating the causes of existing social unrest. The wording of the statute defining the character and work of the Commission was prosy enough to satisfy the mind of even the most unimaginative member of governmental officialdom. So far as the typical Congressman could comprehend, here was simply one more Commission, like the Immigration Commission for example, whose business it was to accumulate a great mass of fossilized facts and figures, label and classify them according to latest statistical methods, and then carefully bury them beyond all reach of human interest in a series of enormous tomes, fitted for no better service than that of furnishing food for mice in the dark recesses of the unfathomable vaults which contain the nation's official documents. To a different type of mind, however, the creation of this Commission offered an altogether new and untried opportunity of public service. The very occasion which brought the Commission into being, the very character of the duty which it was ordered to perform, pointed the way like a beacon-light to anyone possessed of a mite of information about the social question or a spark of sympathy with misery and despair.

Here before the country was an industrial system or order, known as capitalism, which was very largely the outgrowth of certain general economic forces, but partly also the deliberate creation of certain specific master minds. The basis of this system was a division of industrial society into two closely related groups or classes—on the one hand, the employers, who owned or controlled all means of production, distribution and exchange, and all opportunity therefore of labor; and on the other hand, the employes, or workers, who produced the raw material, ran the machines of manufacture, manned the railroads, ships, wareshops, retail stores and other agencies of distribution, and received in re-

turn such means of livelihood as the margin of economic profit or the lust of personal greed would allow. The condition of this system, after three generations of development, was at the best a condition of latent unrest in the minds of the workers, and at the worst of open revolt, violence and battle against the masters of industry. Steadily, during the last dozen years or more, the situation had been getting ever more and more sinister. Suspicion and hatred were rife upon both sides of the industrial order—the endeavors of enlightened business men and sane labor leaders were availing little or nothing in the way of establishing co-operation and good-will—organization for open warfare was more and more the prevailing practice of both employer and employe—and with ever greater frequency and mounting fury the combat was being openly joined in mine and mill and city street. For a time, this struggle between capital and labor had appeared only as an inconvenience and aggravation, bred of the competing selfishness of capitalist and laborer. Later it was seen, or at least suspected, to have its roots in fundamental conditions of injustice, which were raising up all over again in this new land the fatal two classes of "haves" and "have nots," and thus threatening in the growing luxury of the former and deepening misery of the latter, the disruption of the political fabric of the nation. Prophecies of rebellion, revolution, civil war, were freely made and no longer seemed unreasonable. Indeed, every now and then, in Lawrence, Paterson, or Colorado, there came an outbreak which mobilized the contending forces, paralyzed the instruments of government, and plunged a local section of society into the chaos of open war.

Now it was to study this constant unrest and occasional disorder of the industrial world, and if possible to diagnose its causes and prescribe its remedy, that the Industrial Relations Commission was created, and, under the Chairmanship of Hon. Frank Walsh, sent forward upon its way. On the surface, as its name implied, the Commission was faced with the duty of investigating the "relations" of the two great "industrial" classes of the community, and seeing if these relations, confessedly hostile, could not by some magic be made friendly and co-operative. In its deeper significance, as the Chairman discerned at the very beginning, however, this Commission was committed to the task of placing the whole capitalistic system of industry on trial, and bringing in a verdict of "guilty" or "not guilty"! Here, for half a century and more, capitalism had been working its will, in a land of unlimited natural resources, and under conditions of perfect freedom. The owners and controllers of the industrial fabric had had an unrivalled opportunity to show what the capitalistic system of organization could achieve along the lines not merely of producing wealth for the few but of fostering abundant life and happiness for the many. In their own domain of action, these masters of the business world had been unlimited monarchs—as free from the checks and balances of democratic control as the Czar of Russia or the Pope of Rome. Their power had been supreme—and by the same token, let it be noted, their responsibility was absolute! If the system justified itself, theirs was the credit, for labor certainly had had no share in the proud work of creation and administration. If the system failed, however, theirs must be the discredit, for this same reason. And here now, as the very occasion of the establishment of the Industrial Relations Commission, was come the breakdown of the entire industrial order. Capitalism had achieved a stupendous range and complexity of organization—in a physical sense it had done bigger things than man had dared even to dream, much less attempt, before—it had amassed riches on a scale which made ridiculous the fabled wealth of Crœsus. But here, on the other hand, were impoverished millions, an outraged proletariat, teeming unrest, covert rebellion, conspiracy, violence, revolution. What mattered these mighty deeds, if the whole fabric was to tumble to ruin, as it had earlier done in Rome, in Spain, in France! Who cared about the wealth, the power, the splendor, if at the end and as the result of it all, must come "the deluge"! What had capitalism to say for itself, if it produced no better fruits than these? To confess that unrest exists—that society must be protected from the assaults of its own children—that the national life must be safeguarded against threatening dissolution—what is this but haling the dominant factor in the situation—namely, capitalism—to the bar, and

commanding it to give account of its stewardship? The Commission, of course, could presume nothing at the start. With this defendant, as with all defendants, innocence had to be assumed until guilt was proved. But with this defendant, as with all defendants, also, there was the warrant for arrest, the indictment, the order to trial. Capitalism and justice were at last brought face to face—evidence, cross-examination and a verdict, long demanded and long postponed were now at hand!

It is only as we get this point of view on the general situation involved, that we can have true appreciation of the work which has been done by the Industrial Relations Commission, and especially of the reports which it prepared and gave to the press in abstract form on August 23rd, the last day of its official life.

The work of the Commission during the two years or so of its activity, has been the subject of frequent and bitter criticism. Seldom indeed has any public official gathered upon his head so furious a storm of denunciation in so short a space of time as the Chairman, Mr. Walsh, who has of course been responsible for this work. The critics of the Commission have been able to point to no lack of fidelity or zeal. Its members have held innumerable hearings in all parts of the country, listened to the relevant and irrelevant testimony of an amazing succession of witnesses, employed an imposing staff of secretaries and field-agents, amassed a stupendous accumulation of first-hand material, and incidentally expended the respectable sum of $500,000. There has plainly been no lack of hard labor upon the problem! But what has made this labor of no avail, say these critics, is the lack of poise, balance, fairness, which has from the beginning characterized the Commission's attitude and spirit. Mr. Walsh has undertaken not to investigate the social whole, but, on the contrary, to indict and condemn one particular class or group within the social whole. He has approached his task not as a judge, but as a prosecutor—not as a scientist but as an agitator. He has been seeking not at all to find the truth, but to defend a theory, confirm a prejudice, indulge a grudge! Hence has his work been that of a muckraker, pure and simple—a work differing from that of other muckrakers only in the power of his office and the official character of his word.

Now in the sense that Mr. Walsh has refused to view the existing social unrest without one grain of sympathetic interest in any one of its particular factors, it is true that he has not been a poised and impartial judge. Never for one moment has he surveyed the tangled mass of human circumstances and passion which comprise the contemporary social problem with the cool aloofness of the biologist examining the eggs of a dog-fish or of the court-receiver balancing the ledger of a bankrupt corporation. But in the sense that Mr. Walsh has seen and dragged into the light a situation involving wealth and poverty, happiness and misery, power and weakness, for millions upon millions of men, women and children, he has been a judge of an altogether remarkable and effective type. Looking upon the industrial world, which he was called upon to investigate, he saw a great multitude of workers who claimed to be the helpless victims of injustice and oppression, and who were more and more giving warrant to their claim by staking their lives on its validity. Here, on the other hand, he saw an infinitely smaller number of persons, who were making great fortunes and exercising great power, but, with a few exceptions, doing nothing to satisfy or even answer the complaints which were lodged against them. Looking back upon history, he discovered that the hostility of helpless masses of men against the group holding exclusive social power in their grasp, has resulted in every country in political disruption or decay or both. And then he hit upon the discovery that it would be a salutary and perhaps saving policy to bring both classes to the existing industrial relationship straight out into the open, give them opportunity to state their viewpoint and define their desire, and then submit them to searching cross-examination. It is just here that the Commission, and especially Mr. Walsh as the Chairman of the Commission, has put to its credit so unique and beneficent an achievement. For the first time in this country, labor, vocal with long-suppressed wrong, was given a chance to speak under the auspices of government. For the first time, capital, silent with long-cherished power, was forced to answer to those who had a

right to ask. Worker after worker, from mine and mill, farm and factory, told his tale of helplessness and want. Employer after employer interpreted the whys and wherefores of poverty, disease and crime. That, as a result of it all, labor's recital moved the Commission to pity, and capital's recital to wrath—who was responsible but those who spoke in either case? Facts!—never before was the country given so many facts from so many first-hand sources. These facts were already familiar, no doubt. The Commission revealed little, perhaps, that was absolutely new. But never before had these facts been given to the nation from the lips of the two great parties to the industrial relationship—and never before had labor been invited, and capital forced, to state what it thought about their meaning.

And what in the end is the verdict? This must be found in the reports of the Commission, three in number, which have recently been given to the press. These reports differ widely in their interpretation of the facts elicited at public hearings and dug up by investigators in the field, and still more widely in the remedies which they recommend to Congress for adoption. But it is impressive to note, just because of these preliminary differences, that in their conclusion the reports are in accord. All, with varying degrees of qualification, agree that labor made out its case—which means, from the other viewpoint, that capital is guilty. The whole existing system of industrial relationship, weighed in the balances of remorseless investigation, was found wanting.

The Manly, or Majority, Report, signed by Chairman Walsh and the three labor members of the Commission, John B. Lennon, James O'Connell and Austin B. Garretson, declares in sweeping phrase that "living and working conditions exist which are a menace to the nation's welfare, in that they deny proper standards to millions of citizens and make them subservient to the will of their employers."* Analyzing the causes of industrial unrest, this Report groups them under four main heads, all of which it declares were established by the testimony received:

(a) *Unjust distribution of wealth and income.* "Forty-four families possess aggregate incomes totaling at the least fifty millions per year, while between one-fourth and one-third of male workers in factories and mines . . . earn less than $10 per week, and only about one-tenth earn more than $20 per week.

(b) *Unemployment and denial of opportunity to earn a living.*

(c) *Denial of justice in the creation, in the adjudication and in the administration of law.* Twelve charges are here stated as substantiated—"difficulty of enacting protective legislation, nullification by the courts of such laws as are passed. discrimination by the courts against the poor and in favor of the rich, perversion of the 14th amendment of the federal constitution to the protection of property rights alone, failure of the laws to insure the payment of wages when due, abuse of the power of injunction, nonenforcement of laws for the protection of labor, exclusion of workers from juries by reason of property or other qualifications, arrest and ill-treatment of innocent men during strikes, abuse of martial law, and the control of government by the employers in some localities so that agents of the employers may commit crime with impunity while strike leaders are relentlessly persecuted."

(d) *Denial of the right and opportunity to form effective organizations.* Here the report condemns "the open shop" and states that "in the absence of collective action a state of feudalism exists." It admits that "some evils exist in unions," but adds that they are "those which are inevitable in any democratic form of government."

The Commons, or Minority, Report, signed by John R. Commons, Mrs. Harriman, and, with reservations, by the employer members of the Commission, Richard H. Ashton, S. Thurston Ballard and Harrison Weinstock, is much milder in its diagnosis of the situation. It rejects as a basis for recommendations the alleged findings of fact of the Commission's investigators, on the ground that they have not been checked up and verified; and it refuses to endorse the sweeping denunciations of capital and general

*"The dominant idea of (this) report is the fundamental conception that industrial unrest is the product of widespread prejudice and misunderstanding and of enormous maladjustments in our industrial, social and governmental systems."—Mr. Manly, in letter to *The New Republic*, September 18th.

exculpation of labor contained in the Manly Report. Nevertheless, it describes the situation as serious in the extreme, and industrial unrest as a symptom of real disease. Various causes are alleged, some of them as stated in the Manly Report; but almost exclusive emphasis is here laid upon "the breakdown in the administration of labor laws and the consequent distrust of government on the part of large portions of people." To remedy this condition, the Commons Report recommends nothing less than the establishment of a new system of industrial government, the chief feature of which is the idea of "the participation in administration of both the parties in interest." How directly this proposal hews to the line of trouble must be manifest to anybody who understands the present condition of supreme control in the hands of the well-termed "master-class!"

The third report, signed by the three employer members of the Commission, is in the nature of a supplementary statement to the Commons Report. It characterizes the Majority Report as "manifestly partisan and unfair," dissents from the recommendation of the Minority Report that the secondary boycott should be legalized, and then adds a diagnosis of the general situation of its own. Important in this statement is an indictment of the practices of organized labor, among which are named sympathetic strikes, jurisdictional disputes, labor union politics, contract breaking, restriction of output, prohibition of the use of nonunion made tools and materials, closed shop, acts of violence, etc.; also a well-justified tribute to the work of many enlightened employers in recent years in improving the condition and serving the interests of their employes. Most notable, however, is the frank confession of these commissioners, that, while they were appointed to represent employers, they are "free to admit" that the investigations and testimony "have made it plain that employers, some of them, have been guilty of much wrongdoing." Then follows this impressive statement—"There has been an abundance of testimony submitted to prove to our satisfaction that some employers have resorted to questionable methods to prevent their workers from organizing; that they have attempted to defeat democracy by more or less successfully controlling the courts and legislatures; that some of them have exploited women and children and unorganized workers; that some have resorted to all sorts of methods to prevent the enactment of remedial legislation; that some have employed gunmen in strikes who were disreputable characters, and who assaulted innocent people and committed other crimes most reprehensible in character; that some have paid lower wages then competitive conditions warranted, worked their people long hours, and under unsanitary and dangerous conditions; that some have been contract-breakers with labor; that some have at times attempted, through the authorities, to suppress free speech and the right of peaceful assembly; and that some have deliberately, for selfish ends, bribed representatives of labor. All these things, we find, tend to produce industrial unrest, with all its consequent and far-reaching ills. There is, therefore, no gainsaying the fact that labor has had many grievances, and is thoroughly justified in organizing and in spreading organization in order better to protect itself against exploitation and oppression."

The failure of the Commission, if anywhere, is in its suggested remedies. Much of the drastic legislation prepared by the Majority Report would help materially, but it is certain that the enactment of all of it would not solve the problem. The Commons proposal of a permanent Industrial Commission is statesmanlike, but is it anything more than a half-way house on the road to a complete socialization of industry? Failure here, however, strange as it may seem, is less serious than at any other point. The important thing is the verdict of "guilty"—the official confirmation of what has long been asserted by those who had no warrant save that of clear vision, discerning minds, and sympathetic hearts. With this verdict recorded, and the testimony upon which it is based on file, we can trust the public mind to find its own remedies. It is altogether probable that the Great War will long divert attention and action from this problem. But sometime the ending, and not merely the mending, of the present system must come. And when this is achieved, the work of the Walsh Commission will receive the full credit to which it is entitled.

Our Readers' Exchange

REV. B. FAY MILLS' RETURN.

EDITOR OF UNITARIAN ADVANCE:

Having lately left Orthodoxy for the Liberal Christian faith, Rev. Mills' return to the church interested me much. I read his three articles—"Why I return to the Church" and did not find them as clear as might be nor as convincing. It would be convenient for me if I could be won back to my former Orthodoxy, for all my relatives and friends belong to it and many pulpits would be open to me, while as yet I have no friends in Liberalism. But in spite of my readiness to be converted and despite Mr. Mills' satisfaction in his new light I am not won.

I thought that his theological article would give me some little light at least, but it only starts new questioning and argument. One passage in particular catches my attention, "With the world was generated the principle of sacrifice, which, if accepted and practiced, would bear away all personal and social sin." I would change that and say instead of "sacrifice" *self-denial,* which if practiced would bear away (eventually) all personal and social sin. For self-denial or mutual helpfulness was truly generated with the race (in the need of man's nature) but expiatory sacrifice was brought in later through man's fear or superstition; and truly self-denial, if accepted and practiced, will bear the race on to perfection, physical, moral and spiritual, and so remove sin (moral and spiritual imperfection) from earth and glorify God and man.

Mr. Mills seems to confound self-sacrifice or denial with expiatory sacrifice, which is substitutional punishment. Love is the motive underlying both self-denial and the expiatory offering of oneself, but the two kinds of sacrifice are not the same; and the circumstances which call for self-denial do not necessarily call for expiation. The circumstances which called on Jesus for self-denial, to teach new truth and combat human error and selfishness and social wrongs, and so assist the race upward, did not necessarily demand an expiation from him or any other being. The recognition by men of the duty of self-denial or mutual helpfulness and its acceptance is in one sense and perhaps the truest sense, the real "conversion" or "new heart" which God commands and rewards with his spiritually manifested "vision of God," and which he encourages and assists by other spiritual means all through the Christian life. This denial or self-sacrifice was the main part of the message of Jesus, for the Old Testament prophets had taught the fatherhood of God, and the calling of the Gentiles. Yet to see this and teach it and die for it did not make Jesus an expiatory sacrifice, but only a martyr to truth, "foreordained," perhaps, "from the foundation of the world."

Mankind is not to blame for the original and inherited ignorance of true moral and spiritual life, nor for the reluctance to enter on it when later urged to, for it is only natural that a new and strange course should be distrusted. And this ignorance needed no damnation as a sin but only instruction and exhortation; and needed no expiatory sacrifice or divine victim to "vindicate everlasting righteousness." For we have Saint Paul for it that "the times of ignorance God winked at," which means overlooked or excused. Now where there is excusing of sin there is no guilt and hence no need of sacrifice, divine or human or even animal. And how is it afterward when "he commands (by the gospel) all men everywhere to repent," when they have become enlightened as to duty? Just as with children in the family whose moral training is newly begun and their understanding partially enlightened. They are morally guilty of some degree of wrongdoing, but are not sinners against "full knowledge"; and so their punishment is not properly eternal damnation, but should be light "for first offense," so light that their repentance and reformation may forgive it and no other expiation be needed.

The old assumption that man originally (Adam) and souls now in their first transgression jump from full moral enlightenment or holiness to full moral corruption in one great leap, and so became hardened sinners and rebels worthy

of eternal hell is utterly ridiculous and a moral monstrosity. How could the first transgression against a known law or duty have such disastrous consequences when the sins of mature Christians, done against far greater light and stronger prickings of conscience have no such effect? If the "fall" of the moral nature comes from violence to the conscience by disobedience to, or neglect of, known duty, then a greater knowledge of duty must do more harm to conscience, and so every time that a Christian sins he must fall back into worse corruption of heart than Adam; that is, into backsliding or even apostosy. But we know very well that the sins of believers do not work corruption of nature as the sin of Adam is said to; but that their repentance of such sin is far easier than original "saving" repentance.

If we take literally the story of "Adam's first disobedience" it seems to teach that he disobeyed and did not die physically, which was probably the only death he knew; and so he thought he was to escape the death, or had escaped it, and thus that he need not fear God's commands, but could throw off restraint and do as he liked. Is not that human nature? "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

The old teaching of the "Fall of Mankind" and the eternal damnation following is a relic of theologic barbarism when man was thought to have no rights which God was bound to respect; because he was infinitely great and holy and man was but a speck of the dust before him, and sin against an infinitely great and holy God was therefore infinite in guilt and worthy of eternal wrath. But we know better that the greater and nobler a person is, the easier it is for him to forgive insult and wrongdoing. And the wiser of men often disbelieved it; and now Liberalism boldly declares that man *has* rights which God is bound to respect; and that he gave man those rights through the relations into which he entered with him (as creator, ruler and heavenly parent); and that it is his glory that he respects those rights; and that it does not grieve his loving heart that man may demand those rights, no more than the true mother is grieved that her child has rights which she must regard. But at the same time the man who demands his rights from God never gets as much good from him as the man who does what God asks and trusts to God's love instead of to his justice. And this for the reason that the suspicion and jealousy (instead of faith in God which Jesus bade) which demands performance of rights does not go with great love. And God naturally loves most those who love him most. Nevertheless, man is so peculiarly constituted that he wants to know all about his rights; and he thinks it no more than right to ask Christian theology to set them all forth in formal array. And when he shall have them fully shown and sees that God does far better than man deserves, he will be far more ready to believe in God's love, and repent. And until then his scorn will only increase against the ancient teaching that man has no claim on God. And if modern theology does not leap to the task of showing man's rights it will surely lack the assurance which the old theology possessed. Yet, lack or no lack, godly and earnest scholars ought to bring forth new truth, even as Jesus said that "the scribe (bible scholar) who is made a disciple to the kingdom of heaven (become godly) brings forth new and old" (from the bible).

But now let us take the case of a soul who in our Christian land has gone on unrepentant to the end of a long life, take him as we know men in daily life. Has he sinned against "full light" so that he is beyond all the facts and all motives which can be urged for repentance? Has the ministry given him full knowledge? Has the bible given it? Can he fully comprehend the meaning of "eternal life" and "eternal death" until it is revealed to him in the next life? If not, then he is not "fully enlightened" here, nor is he fully urged with motives. And if not "fully enlightened" is it right to take advantage of his ignorance and make him decide his eternal fate when not realizing it all? Can infinite compassion do such a thing? Can it be that in this world God has exhausted all his power for his reformation? Is it just to damn him until he has exhausted all? Is that soul beyond the reach of all knowledge and of all motives until it has seen God face to face? I find it impossible to be-

lieve it. Man seems more to me to be a youth in his minority who ought not to be allowed to decide finally against eternal life until he has come to the full maturity of knowledge and judgment, which can come only in the next world. And is it possible that infinite love will reject any soul before it has had the fullest light and urging? And is it possible that such a soul can withstand that light and urging? Will not the reasons for right choice fully convince and win? Is not good more desirable than evil to a reasonable being and therefore stronger? Will not infinite hatred of sin find a way to lead every wrongdoer to repentance and leave not a single soul in Satan's hands? How else can God become "all in all," as Scripture says he will be? Will not infinite pride forbid that Satan be victor in contest for even the weakest soul? The public so thinks and speaks and more and more plainly.

And more impossible is it to believe that the soul which had few Christian privileges in this world has had "full light," spiritual and moral, and is therefore able to choose his eternal fate. But until God has given that soul and every soul, fullest light and sufficient time to consider, and has endeavored to the uttermost, with all knowledge and all holy motives, to win that soul to righteousness, he has not done by nim his whole duty. For his duty is to work always for the increase of moral and spiritual good in the universe. Does this statement appear overbold? Is not God under duty like men and angels? Or is he above and beyond all relations to his creatures and all circumstances and cases, and independent of duty and of obligation and of right and of wrong? He is surely under duty, or most hypocritical were his words to Abraham, "Shall not the God of all the earth do right?" Does his infinite might make right? Give the devil that might then, and behold all the devilishness in earth and hell will become right. Again God said to Israel, "Be ye holy, for I am holy." How can God by choice of right be morally holy unless it is also possible for him to violate duty and be unholy? Does this shock some one? I said *possible,* not probable. What is moral character and virtuous character and spiritual character and holy character without a deliberate choice of those qualities and the rejection of their opposites? And God in sundry passages of the Old Testament prophets invites and challenges men to judge him by human standards and prove him and show moral wrong or evil in his doings. He thus subjects himself to human judgment and so puts himself under the eternal right and wrong. He can change right and wrong by changing conditions; but he is limited and bound by the conditions which he adopts. He "stoops to conquer," as it were. Therefore it is his eternal duty to work ever for righteousness in this world and the next.

As for the wisdom of allowing long-suffering and mercy to exist in the next world, I say that to win a soul to final righteousness is a more effective argument and support for the kingdom of Truth and Right, on earth and in heaven, than to eternally torture in hell; for torture is a victory of brute force merely, but winning to right is a moral and spiritual victory which has far more influence for virtue, in that the rebels against God acknowledge their wrong and his truth and right. (It is the way adopted in our state prisons.) It better justifies God's law, and better upholds his government, and better vindicates his honor, better glorifies his mercy and excites the more wonder and praise of all his creatures in heaven and earth and other spheres. So it seems to me that there has to be probation in the next world for the impenitent dead, either a continuation there of this earthly probation, or a second probation, after suffering "for the sins done in the body," or of both.

And thus I might go on through the orthodox scheme of salvation; but this may suffice for this time. Great are the defects of orthodoxy. Liberalism has spent much time in defense of herself and little in counter attack. Orthodoxy is still haughty, thinking herself invincible; but ere long I think her pride will have a fall.

I will notice in closing her last argument in any discussion if not always given out, a mental reservation to herself, but to her most clinching, which is this: "God owns and blesses my view; forgives my sins and renews my heart, gives me joy in prayer, most signally grants some

of my petitions, prospers my church, gives zeal for revivals and missionary work, and gives grace in dying hour. Therefore I must be right, and hence all differing views must be *wrong*. Therefore their adherents are deluded fanatics working against God's kingdom, deceiving men and ruining souls." And part of the orthodox go so far as to say, "All the rest are worthy of extirpation with fire and sword, when used in holy zeal." But the truth is that because God blesses one church does not at all prove that he can not bless more than one at the same time and that he does not. I say that he owns and blesses all in varying degrees, and therefore that it is wrong in them to separate, instead of unite in one church as in the first three hundred years of the Christian church. But the bigot says there is only one right way of salvation and that his is that right way. He has to prove that no souls are saved in any other churches. I know of only one way to tell who are saved and who are not, and that is the way of Jesus, "by their fruits ye shall know them," and again, "not every one that saith unto me, 'Lord, Lord,' but he that doeth the will of my Father who is in heaven." And it is no marvel that those who reason so falsely regarding only one right church should teach error regarding doctrine.

I do not claim to know all things about God and bible and truth; but I think it needful that Christian theology be reconsidered and reconstructed. While discussion may not untangle every knotty point, yet a kindly discussion by Christian scholars may produce a better understanding of all points and draw all believers nearer to unity of thought and produce such harmony of spirit that all can consent to allow to every Christian his choice of views, while yet all belong to one and the same united Christian church, as at the first. I for one am ready to belong to such a "Church of Christ."

REV. N. H. BLACKMER.
Monouri, Nebraska, August 21, 1915.

The Sunday School Institute at Meadville

BY E. H. LETCHWORTH, *Buffalo.*

THE program for the Sunday School institute at Meadville this year was more ambitious and comprehensive than ever before in the seven years of its history, and it must have been with some anxiety that those responsible for it awaited the results. They became apparent before the end of the first week, and at the end of the third week when the session was closing, it was evident to all that the experiment had more than justified the faith of its sponsors. If I were to single out from the many admirable qualities of the course as a whole the two which impressed me as being the most characteristic, I should say: first, practical helpfulness, and second, inspiration.

The sessions of the institute began on Monday, June 28, and ended on Friday, July 16. They were conducted under the joint auspices of the Department of Religious Education of the American Unitarian Association, and the Meadville Theological School. The result was a range of subjects and a breadth of view which would have been difficult for either organization acting alone to furnish. The faculty included Walter S. Athearn, professor of religious education in Drake University, Des Moines, Iowa, one of the best known and most inspiring authorities of the new school in this work; Hugh Hartshorne, Ph. D., instructor in Union Theological Seminary, and principal of the Union School of Religion, in New York City; Rev. William I. Lawrence, and Rev. Florence Buck, of our Department of Religious Education; and President Franklin C. Southworth, and Professor Anna Garlin Spencer, of the Meadville Theological School. It would be impossible to comment adequately on the lectures given by this brilliant group within the limits of such an article as this. Each was peerless in his field and the lecture hours in the little white tent on the hill melted away one after the other with surprising rapidity while we listened fascinated to stimulating ideas and practical experiences and observed actual teaching in each grade from Kindergarten to High School.

The attendance comprised in all seventy-one persons, representing quite a number of our churches, including those

in Erie, Cleveland, Detroit, Toledo, Cincinnati, Rochester, Jamestown, Pittsburg, Columbus, Brooklyn, and Buffalo. It was a very congenial gathering, and possessed considerable talent outside of religious pedagogy, as we discovered on several delightful evenings devoted to social recreation. Then there were the tennis courts and the bowling alleys, always ready for our use; and the beautiful country, with its ravines, hills, and lakes inviting frequent excursions. The excellent meals served in the airy and attractive dining hall did much to keep us all in good humor, and to furnish opportunity for informal converse with our neighbors. President and Mrs. Southworth opened their hospitable home for us one afternoon, and gave us the privilege of hearing Mrs. Spencer relate some of her charming reminiscences.

The academic atmosphere which pervaded the whole place gave the life from day to day a simplicity and a flavor which were delightful. It took some of us back to our college days. At the same time there was an undercurrent of seriousness and reverence which stimulated and inspired us with the determination to absorb all we could and take it away to strengthen us and our fellow workers through the coming year. And when we held our last "Good Night Service" together on the steps of old Divinity Hall, there was in all our hearts, mingled with the sadness of parting, a new consecration to the ideals of our faith and a sense of greater strength and fitness for our task.

MINISTERS' SALARIES.

Report of the Commission on the Salaries of Unitarian Ministers.

At its session of October 9, 1913, the General Unitarian Conference passed the following resolution:

"Resolved, That a committee of three be appointed by the President to investigate the question of the salaries of ministers, especially in our own body, and to offer such recommendations as may seem to them wise, at the next meeting of this Conference."

In conformity with this resolution Dr. Charles W. Eliot invited the undersigned to serve as a Commission on the Salaries of Unitarian Ministers. The committee thus appointed herewith submits the following unanimous report:

The committee wishes to express its great appreciation of the generous assistance rendered by a large number of persons, without whose help this report could not have been written. A very large proportion of our ministers have answered in careful detail our necessary but very inquisitive questions, and have revealed in their confidentail replies many details of their private affairs which honorable pride and delicacy of feeling naturally shield from public scrutiny. The treasurers of a very large proportion of our churches also have taken pains to supply the information desired by the committee. Finally the clerical assistants of the committee have expended much time in the wearisome labor of tabulating and arranging the information received. The result has been the accumulation in the hands of the committee of a larger amount of accurate information about the living conditions of Unitarian ministers than has probably ever been available before. The gist of that information is submitted herewith.

Frederic A. Delano, *Chairman, Washington, D. C.*
Stephen W. Phillips, *Salem, Mass.*
Henry Wilder Foote, *Secretary, Cambridge, Mass.*

The Report.

I. The Basis of Inquiry.

There has been much discussion of the general subject of ministerial salaries in newspapers and magazines and at church gatherings of various religious bodies, and information as to amounts paid in certain denominations is available in their yearbooks, but, aside from the returns of the United States Census Bureau, there seems to be available no detailed and accurate tabulation of statistics in general, nor any report on which to base a just estimate of the living conditions of the ministry in our own group of churches. In securing information for this report it was necessary, therefore, to go to two sources: the treasurers of our churches, and the ministers themselves. The former could, indeed, have informed us as to the amounts actually paid in salaries, but only the ministers could interpret those figures. Questionaires therefore were mailed to 628 ministers—the number included in the Fellowship List in January, 1915; and to the treasurers of 408 churches, namely, those listed in the Unitarian Year Book as in active operation, excluding summer preaching stations, dormant societies, and those which have been for a considerable period without a settled minister. Replies were received from nearly 400 ministers, and from the treasurers, or other officers, of 267 churches. A good many of these replies were not available for tabulation. Some came in too late; some were too brief or fragmentary for statistical use; some were from ministers long retired from active service or from men who have very recently entered our body; some were from churches which are located on a circuit where they share the minister's services with one or more other churches. In many cases, however, these belated or fragmentary replies contained valuable information or helpful suggestions which have been of use to your committee. For convenience of tabulation 300 replies were selected from ministers now, or very recently, in active service, in almost every case each settled over a single church. Out of the 267 replies from

church officers 200 were selected, coming from all sections of the country, as fairly representative of our body. The statistics which follow are based on the replies thus selected. Your committee believes that the results represent a fair and just estimate of the living conditions of our ministers throughout the country.

II. Salaries Now Paid.

The first task before your committee was to discover what salaries are at the present time actually paid by our churches. The returns from the treasurers of the 200 churches tabulated give definite information on this point. Each treasurer states the cash salary paid, and, where the church owns a parsonage, gave its estimated rental value, which, in our computation, has been added to the cash salary, as representing the total compensation paid by the church to its minister. It is worth noting that 79 out of the 200 churches reported that they provide a parsonage for their minister. In a few cases the minister pays a small rental for the parsonage, generally where the society has not yet paid off the parsonage debt. The rental value of these 70 parsonages ranges from $1,200 down to $30, the average being $369.[1] Where there is no parsonage the minister pays a higher rent than this average rental value of the parsonages reported, the average rent paid by these ministers being $409. About ten per cent of the ministers owned their homes, though often under a mortgage. In this report the figure given for the salary always includes the estimated rental value of the parsonage, where there is one, except where the minister pays rent for the use of the property. It is believed the results are accurate for the churches reported, and that they fairly represent the average salaries paid by our societies, for, though some of our larger churches failed to answer, so also did a proportionate number of our weaker societies. The results are as follows:

Salaries Paid.	No. Churches Reported.
$5,000 and over	9
$4,000 to $4,900	6
$3,500 to $3,900	6
$3,000 to $3,400	16
$2,500 to $2,900	8
$2,000 to $2,400	37
$1,500 to $1,900	46
$1,000 to $1,400	49
Less than $1,000	23
	200

The largest salary paid by any of our churches is $8,000, the smallest salary tabulated is $450. The average salary for the 200 churches is $1,986.

When classified according to the population of the communities in which the churches are located the results are as follows:

Population.	Number of Churches Reported.	Average Salary.
250,000 and upward	34	$3,173
50,000 to 249,000	31	2,300
5,000 to 49,000	87	1,830
Under 5,000	48	1,188
	200	

Classified according to districts the results are:

District.	Number of Churches Reported.	Average Salary.
New England	122	$1,963
Middle States Conference (excluding Canada)	27	2,213
Western Conference	26	2,121
Southern Conference	10	1,585
Rocky Mountain Confer'nce,	6	1,591
Pacific Coast Conference	6	1,833
Canada	3	1,166
	200	

This last classification requires interpretation. The New England district includes a far larger proportion of Unitarian churches located in very small communities than does any other section of the country, tending, therefore, to bring down the average of salaries paid. The Middle States Conference, on the other hand, includes a rather large proportion of churches in cities of considerable size and wealth, tending to raise the average somewhat unduly. The returns for the Western, Southern and Rocky Mountain Conferences probably fairly represent conditions in those districts, but the number of returns available for tabulation from churches in the Pacific Coast Conference and in Canada are too few to make the statistics of much value. In Canada, especially, some of our stronger churches failed to return the questionaire, so that the average given is beyond doubt considerably too low.

III. Proportion of Salary to General Church Expenditures.

Your committee wished to discover what proportion the minister's salary bore to the general church expenditures for current expenses, and especially to that for music, which is usually, at least in the richer churches, the largest expenditure after the minister's salary. The average expenditure of the 200 churches for "annual current expenses" comes to $3,720, the maximum being $25,000; the minimum being $600. The average expenditure for music is $680, the maximum being $5,000, spent by one church, the minimum being zero, reported by several churches. Comparing these averages it appears that the minister's salary averages 53.3 per cent, and the music 19.3 per cent of the total expenditure; thus:

Average total expenditure.	$3,720		100%
Average salary	1,986	53.3%	
Average expenditure for music	680	19.3%	
Other expenditures	1,054	27.4%	100%

These proportions, however, necessarily show great variations in different churches. Where the total expenditure is $2,000 or less, the minister's salary will represent 75 per cent, or even as high as 85 per cent of the total. That percentage will steadily decrease with

[1]The United States Census Report for 1906 states that 115 Unitarian churches own parsonages with an average value of $5,085. This valuation for parsonages is surpassed only by the Roman Catholic church and by the Christian Scientists, though in the latter case the figures are of very doubtful character, and the buildings are hardly what we mean by parsonages. The average value of the parsonages, for all denominations, was $2,647. This includes, of course, a very large number of country parsonages, whereas most of our pasonages are located in towns, where values are higher.

the rise in total expenditures, so that in churches which spend fifteen to twenty thousand dollars, the minister's salary will average perhaps 40 per cent of the total. The following table indicates what would seem a fair proportion of the total expenditures to be assigned to the salary of the minister:

Total Expenditures.	Minister's Salary.
Under $1,500	85%
$1,600 to $2,000	75%
$2,100 to $2,500	70%
$2,600 to $3,500	65%
$3,600 to $5,000	60%
$5,100 to $8,000	55%
$8 100 to $12,000	50%
$12,000 to $20,000[2]	40%

In point of fact the salaries now paid not uncommonly fall considerably below these percentages. The remedy, however, is, in probably the large majority of cases, to be found not in cutting down other expenditures, but in raising more money for the minister's salary.

IV. The Rise of Salaries in the Past Twenty-five Years.

In considering the adequacy of the salaries paid today it seemed desirable to your committee to make inquiry as to whether salaries had been raised in recent years in proportion to the increased cost of living. Inquiries on this point were addressed to both ministers and church officers. Each church was asked to report the amount of its salary in 1890, 1895, 1900, 1905 and 1910. The returns are too incomplete to afford your committee an adequate basis for a reliable statement in exact figures. A rather large margin of error should therefore be allowed in the following table, though probably the impression is correct that the average salary remained practically stationary from 1890 to 1905, and that in the past decade there has been a slight rise. It may be doubted, however, whether the average increase has been as great as 12 per cent in the last decade, and it is probable that more complete figures for the earlier years would diminish the percentage of increase.

Number of Churches. Reported.	Year.	Average Salary Paid.	Percentage Increase or Decrease.
113	1890	$1,764	- .0
121	1895	1,796	+.5
134	1900	1,757	—.2
151	1905	1,762	.0
167	1910	1,867	+6.
200	1915	1,986	+12.6

This table is also peculiarly open to the criticism that a statement of the average increase gives no true impression of the conditions in any given community, because the increase has been by no means uniform. Some churches, especially where there have been long and successful pastorates, or other favorable local conditions, have raised their salaries considerably more than 12 per cent, while others, including some of our larger churches, have failed to increase them, or have actually lowered them. There is no question, however, that the cost of living has, in almost every community during the past quarter century, gone up far more rapidly than the average ministerial salary. The United States Census, tabulating the average cost throughout the country of the 15 principles articles of food, shows that from 1890 to 1895 there was a slight reduction in cost, about eight per cent; that from 1895 to 1900 prices rose again to very nearly the level occupied in 1890; that from 1900 to 1905 prices rose nearly seven per cent above the level of 1890; and that by 1910 the cost of these articles of food averaged 42 per cent above the level of 1890. The prices of food have risen still further since 1910. So have wages, and in many cases, rent also. Furthermore, the standard of living for the whole community has gone up. It would probably cost the average minister say 40 per cent more now to maintain the position that he did twenty-five years ago, whereas the reported rise in salaries has been only 12.6 per cent. It will be noted that the salaries of our ministers have fluctuated slightly in sympathy with the rise and fall of the cost of living. Thus the slight reduction in the cost of living about 1895 is reflected by the decrease in salaries reported for 1900, five years later, and the rapid rise in prices between 1905 and 1910 is followed by a much slower rise in salaries between 1910 and 1915. It is, of course, always true that in a time of rising prices the salaried classes are at a disadvantage, since the price of commodities rises more rapidly than wages, and wages more rapidly than fixed salaries. In such times it is not the wage-earners, but the clerks, teachers and ministers who are most liable to serious inconvenience, and they are practically prohibited from agitating for an increase of pay.

It is evident then, that the cost of living has far outstripped the salaries paid by our churches. To enable its minister to maintain equivalent living conditions, a church which in 1890 paid $1,000 ought now to pay at least $1,400 to $1,500; one which then paid $2,000 ought now to pay $3,000; one which paid $3,000 ought now to pay $4,500, and so on. As a matter of fact very few indeed have increased as much as 25 per cent; a good many have just maintained the former level of salary; a few have actually decreased the amounts paid.

The replies of the ministers to the query as to whether their salaries have increased in proportion to the cost of living indicate the situation very clearly. Thirty-nine (13 per cent) say that their salaries have proportionately increased. They are for the most part men who have begun in small places and have succeeded to large churches, for the systematic increase of the minister's salary in proportion to his length of service is, unhappily, much less in vogue than it should be. Two hundred and twenty-four (74.6 per cent) answer in the negative with varying degrees of emphasis. The remaining 37 failed to answer the question. The gist of the situation is, that with a few fortunate exceptions, most of our ministers are reduced to a considerably lower scale of living than was the case a quarter of a century ago.

(Continued in November Issue.)

[2]In our larger churches which have more than one minister, the senior pastor's salary should represent the percentage indicated here. His associate should be paid a salary representing the salary percentage of a budget about one-half as large.

WESTERN CONFERENCE NEWS

Ohio.

Our minister at Youngstown, Rev. F. M. Bennett, underwent a successful operation for appendicitis during the summer, but sufficiently recovered his strength to take up the regular church services, beginning September 12th. The committees are taking hold with hearty good-will and an active year is looked forward to in the church, Sunday school, the Men's Club, the Emerson Study Club and the many social service functions which the members of this church perform in the community.

At Dayton the services began with the first Sunday in September, the pastor, Rev. Troward H. Marshall, discussing the subject—"Churches Living, Churching Dying, Churches Dead." The church issues an interesting folder covering the season of 1915-16, calling attention to the Sunday morning service of worship, the Sunday morning sermon, the School of Religious Education, Restful Sunday evenings (at which moving pictures, fine music and occasional addresses on community interests will play a part), Wednesday evening free lectures, the Woman's Alliance, dancing, drama and other social activities. On the last page of the folder is a list of eminent Unitarians. From this we may see that the Dayton church is efficiently continuing in its new building the publicity work begun in the early days of struggle.

Michigan.

The Michigan Conference has accepted the very kind invitation of the First Universalist Church of Lansing to meet there jointly with the Universalists either the first or second week in October. The joint session will cover only twenty-four hours, thus leaving time before or after for each body to look after its own denominational business.

Kentucky.

The Church of the Messiah at Louisville, after its usual vacation, was opened for service Sunday, September 12th. The attendance was quite large and all felt stimulated to work early and late by the very excellent sermon given by the pastor, Rev. Maxwell Savage, on "Our Aims as a Church This Year." The Woman's Branch Alliance will begin their work by an all-day luncheon sewing meeting, September 23rd. Coffee socials will be given each month during the year at private homes or church parlors. A parcel post sale will be held in October. The Junior Alliance will have a sale of aprons and small articles during October and a rummage sale in November.

In his September calendar, Mr. Savage printed the following letter:

Dear Friends:

Another year of united activity is begun for us. For two months, during the summer, we have rested from such labor as is involved in co-operative church work, although undoubtedly each one, as an individual, has given proof of the power of his faith wherever he has been.

This is a year to try men's faith. The war which casts shadow over all thought tests our faith. A deep-founded, open-eyed, reasonable faith is required in these times that men may keep sane in their conception of God and humanity. Religion based on love and law ("All's love, yet all's law") is what must be believed, taught and lived. Too long has religion been based on selfishness and magic—shifting sands—and now we see its downfall before the storm and wind of men's passions. You remember the old saying, "When the devil was sick the devil a saint would be." Apply it to that tendency in men to be thoughtful of religion only in days and nights of terror. Then remember that the strength of the life of the man Jesus lay in the fact that he was thoughtful of God and humanity all the time. It was Thoreau who suggested the idea that God is not neuter when we are strong and well and near us only when we are weakly and sick, but rather that we should be most conscious of Him when obedient to His law and responsive to His love when "all's well" with us.

What a faith can be ours! What sense of safety and call to effort are to be found in the knowledge that the evils of life are to be destroyed not by reliance on legislatures or magic but by obedience to the laws of God!

"To obey is better than sacrifice,
And to hearken than the fat of many beasts."

Wars will cease, the evils of greedy and grasping times of peace will cease just as fast as men and women learn the joy and wisdom of "doing justly, loving mercy and walking humbly with God." Let us remember that we believe in evolution, growth under law, that nobody else is going to or can do our growing for us. Let us not draw back from the responsibility inherent in that truth. Rather let us urge forward to accept it, thankful that such is the method of God.

"God's in His heaven" although all's not well with the world.

Indiana.

The Indianapolis church began its services for the season with a very good congregation on September 5th, two young men of the church, Nelson Springer and Howard Denny, who are studying at Meadville, conducting the services. The Universalist church during repairs on its own building is holding Sunday evening services in All Souls Church.

Illinois.

Program of Illinois State Conference to Be Held at Hinsdale, Oct. 12th and 13th.

Tuesday.

10 a. m.—Business meeting; address, "Methods of Extending our Gospel," Rev. H. H. Burch, Bloomington; address, "The Soul of the Free Church," Rev. Curtis W. Reese, Alton; Discussion, luncheon.

2 p. m.—Address, "The Ideals and Methods of Christian Socialism," Irwin Tucker, Editor of the *Christian Socialist*, Chicago; address, "The Individual in Society," Rev. W. Hanson Pulsford, Chicago.

8 p. m.—Conference sermon, Rev. Jenkin Lloyd Jones, Chicago.

Wednesday.

10 a. m.—Address, Rev. Lyman M. Greenman, Quincy; Rev. W. L. McKinney, Geneseo; Rev. Rowena Morse Mann, Chicago; discussion; luncheon.

2 p. m.—Address to the Alliance, Mrs. E. N. Delano, Chicago, "Report from the General Unitarian Conference," Mrs. N. G. Symonds, Hinsdale; "Report on the Sunday School Situation in the Denomination," Rev. Ernest C. Smith, Chicago; address, "Religious Instruction," Rev. J. Vila Blake, Evanston.

4 p. m.—Sight-seeing.

8:00 p. m.—Address, Rev. Fred V. Hawley, Chicago; address, Rev. Albert R. Vail, Urbana; "Closing Word," Rev. Newton Ben Knapp, Hinsdale.

During the first half of September there were many visitors at the Headquarters from the Pilgrims returning from the Pacific coast and ministers returning to their charges from vacations in the East and North. The Chicago churches resumed regular services on different Sundays in September.

Messrs. Blake of Evanston, Vail of Urbana, Greenman of Quincy and Smith of Chicago attended the meetings of the General Conference in San Francisco. The State Conference will hold its annual meeting in Hinsdale, October 12th and 13th.

WISCONSIN.

There will be a joint Conference of Unitarians and Universalists held in Wausau on November 2nd-4th. The late date was made necessary on account of delay in the completion of the new church building at Wausau. Work on the new parsonage at Madison is progressing. The Alliance met regularly during the vacation and services were maintained for several Sundays in July. Regular services were resumed September 5th with a sermon on "The Custom of Public Worship." Prof. C. H. Mills, head of the University School of Music, will play the organ and have charge of the music this season.

IOWA.

The State Conference will be held at Iowa City, October 5th-7th. The program is as follows:

Tuesday, October 5th.

4:00 p. m.—Board meeting at the church.

7:00 p. m.—Public meeting; address by Rev. E. C. Smith, Chicago.

Wednesday, October 6th.

9 a. m.—Business session; appointment of committees; reports of Secretary and Treasurer and churches.

11:00 a. m.—Address, Mr. Henry H. Griffiths.

2:00 p. m.—Sunday school session; address, "Sunday School Material and Problems," Prof. E. Starbuck; discussion led by Mrs. Frank H. Perry, Davenport; Mrs. B. F. Shambaugh, Iowa City; Mrs. E. A. Fields, Sioux City.

5:00 p. m.—Vesper service; sermon by Rev. Gustav H. Zastrow, Humboldt.

7:00 p. m.—Platform meeting; addresses: "Pragmatism," Rev. C. F. Elliott, Keokuk; "Mysticism," Rev. J. H. Kyle, Davenport; "Virtue," Rev. A. L. Weatherly, Lincoln, Neb.

Thursday, October 7th.

9:00 a. m.—Business session.

10:00 a. m.—Philosophical and practical discussion of the general theme, "The Moving Principle of Modern Christianity"; opening address, "Human Welfare," by Rev. John W. Cooper, Davenport; closing address, "Redemption," by Rev. George T. Ashley, Griswold.

2:00 p. m.—Y. P. R. U. session; "Shall We Have a State Organization?" Miss Maude Elliott, Iowa City; "Methods and Material to be Used in Y. P. R. U. Work," Prof. H. L. Dodge, Iowa City.

4:00 p. m.—Woman's Alliance session; address, "What is the Function of the Woman's Alliance?" Mrs. A. L. Weatherly, Lincoln, Neb.; discussion led by Mrs. H. C. Horack, Iowa City.

6:30 p. m.—Banquet at the church.

The church at Davenport is pursuing a wise policy of publicity. In addition to the monthly calendar, in which appear the sermon subjects for the month, the church directory and notes of special meetings, the church has set up an attractive bulletin board on the wall of a business building directly opposite the post office, giving the location of the church and the name of the minister. Beneath this appear sentence sermons frequently changed and announcements of the current services of the church.

At Iowa City, the policy for the coming year embraces several definite plans. The first is for more effective publicity, an attempt being made to reach the town's people by more general use of the local newspapers and announcements and "statements of principles" to be mailed to students at the University. It is also planned to pay more attention to the high school students, a special class being organized for them in the Sunday school, and a welcome extended to the various activities of the Y. P. R. U. It is also planned to make the study of the Bible a larger factor in the church work. Prof. Thompson will continue his student's class in the literary interpretation of the Scriptures and the pastor will devote a large number of sermons to distinctively Bible topics. The Alliance publishes a schedule of its activities for the year which will be placed in the hands of each woman interested in the church in any way.

MISSOURI.

The ministers of both St. Louis churches attended the sessions of the General Conference at San Francisco. Dr. Dodson, who came to St. Louis from the Pacific coast, spent the whole summer among old friends in California, speaking on various occasions. Mr. Dansingberg of the Kansas City church, spent a part of his vacation at Tower Hill, Wis., and the remainder visiting in Minnesota. The church at Kansas City and those in Kansas are to have the benefit of visits from Billings lecturers, Mr. Crothers and Mr. Vail having received such appointments and giving a month or six weeks of their time to this work while returning from the General Conference.

THE NEW ENGLAND LETTER

I have just returned from the wonderful World Peace meeting, preceded by a parade of twelve thousand Odd Fellows! A great sight it was to sit on the platform facing that immense audience of men linked together in fraternalism, love and truth. Bishop Hamilton, appearing more venerable than ever, brought forth cheer after cheer as he flung over the Christian principles against war. Vice-President Marshall received his heartiest applause when he declared that although he wanted preparedness, it must be a preparedness that would not involve this country in armed strife. Over in the baseball park twelve thousand other people gave royal welcome to William Jennings Bryan who connected the present Mr. Rosefelt with "hair-trigger patriotism" and in his matchless oratory pled with his hearers to help make America the leader in such a world friendship as time has never yet seen. A good day this, in the face of rising militarism when the "Plattsburg idea," the mobilizing of militia, munition making at 300 per cent profits and the blood letting of Europe are so prominent. God speed his Christ of Galilee and such days as this!

When I see a little knot of people, very eager and beaming with joy, very likely passing around kodak prints, I say, "California? Conference?" And they smile the broader and answer YES! So the pilgrims returned, brimming over with zeal and awakened missionary ardor. So keen is this interest that the first directors' meeting of the Woman's Alliance was entirely given over to discussion of the Conference and interests allied thereto. What power must have gone out from that Alliance luncheon where 520 sisters sat down together, talked over their interests and joys, and had the series of two minute speeches representing all sections of the country! The first vote of the Board Meeting was to approve the appointing of the committee whose duty it is to raise funds for the stricken Canadian churches. Such is the fellowship and sympathy and activity that come from getting together and understanding one another.

Speaking of the Alliance leads me to report a few other Alliance interests—that the Endowment Fund of thirty thousand dollars is still on, to be prosecuted more than ever; that the Alliance History begun by Mrs. Fiefield has now been completed by her daughter and can be purchased in a neatly bound volume for twenty-five cents; that Miss Tucker, the Woman's Alliance Foreign Missionary (how odd but how good that sounds!) was given an enthusiastic send-off August 25th as she sailed from San Francisco for Shanghai, China, where she will take her place to proclaim Liberal Christianity in Dr. Gilbert Reed's International Institute; that the next meeting of the New England Associate Alliance will meet at Winchendon, Mass., October 21st and that the first directors' meeting, already referred to, was attended by twenty-seven directors, in spite of the early date and the exceedingly hot spell—the director from Kentucky especially hurrying her trip north, to be present.

Perhaps the only way to match the ardor of the returned Conference visitors, is to mention the word "Shoalers." Immediately some five hundred members of the Isles of Shoals Association respond with alacrity. How enthusiastic they are! What a grip that little Island has on them with its stone chapel and granite ledges, its associations of past and present, its inspiring messages and happy fellowship! This year's two weeks of meetings seemed better than ever and now the slogan has sounded: "Buy the Island! Buy the Island!" and the campaign is on. In fact, we *must face* it or *lose it,* and the Purchasing Fund Committee with a subcommittee representing the young people are hard at work. As a member of that committee, the writer of these lines, who has drunk deep of the joys of Star Island, would be glad to receive any contributions large or small that lovers of Isles of Shoals meetings will send.

Another live interest in these parts is in the parish worker and what she can do for church efficiency in connection with local Conferences or other missionary bodies. I have already mentioned in a former letter the remarkable work of Miss Lillibridge, a Tuckerman graduate, in our Gloucester parish, when without a pastor, things looked dark. Now the same thing is being done in Lawrence through the joint interest of the N. Middlesex Conference and the A. U. A. and the Worcester Conference is about to send a parish worker into its territory. If this proves a way, as its advocates believe it will, not only to spread our work but to increase the life and efficiency of parishes we already have and in many cases actually to save them, what a joy it will be. "Parish workers to the front," may soon be a new cry.

The Sunday school work this summer has been most encouraging. Added to the Meadville Institute work, which does not lie in the province of this letter to report, were the meetings at Proctor Academy in Andover, N. H., and at the second week at Star Island. Both were very happy and effective. Many a school worker now begins with greater faith and more knowledge and a better understanding of the task because they listened intently to the messages of Prof. Kent of Yale University, Prof. Hartshorn of Union Theological Seminary, Miss Poor, Mr. Lawrance, Miss Buck and many another consecrated leader. The department also announces that the first book of the new Beacon Series is out, entitled *Living Together,* written by Miss Dadmun. Also that a "Bureau of Exchange Plays" has been opened, with catalogue, that is open for consultation by all of our schools.

Summer preaching has gone on as usual in the past few months, apparently more parishes than ever ready to spread the gospel in cold weather or hot. In the Frenchman's Bay district, Maine, where the Association expends itself, larger audiences than ever are reported at the services at Sullivan's Harbor and splendid meetings were begun, to be continued next year, at Bar Harbor. At Prospect Harbor, Mr. Badger, Editor of THE ADVANCE, was in charge.

Now for personals. Rev. Hosmer McKoon has resigned from the Castine, Me., parish. Rev. L. C. Carson has severed his connection with the Second Church, Boston, to accept a call to Montpelier, Vermont, where Rev. Albert Spence was forced to resign on account of continued ill health. Rev. D. M. Welch goes to Highland Springs, Va. Rev. Wm. I. Nichols, who has been preaching in Deerfield, has taken the parish at Sherborn, Mass. Rev. L. K. Gifford has resigned at Sandwich, Mass., while Rev. Thomas S. Robjent has been settled at Fall River, Mass. Rev. Leonard Cushman, a graduate of the Harvard Theological School, has accepted an invitation to the pastorate at Yarmouth, Me. Rev. Grover Mills has been appointed Secretary of the Free Religious Association and also of the Massachusetts Men's Equal Suffrage League. Rev. Geo. W. H. Troop is engaged in teaching in Canada.

So after the Conference and Institutes, the vacation and hot days of summer with all their inspiration and renewed strength, we begin anew. God knows there's enough to do! With the Sunday Revival Campaign nearing and militarism in the air, with winter at hand and worse unemployment predicted than ever, with the cry of children in our ears and intemperance flaunted everywhere in our face, with a needed stimulus in our own souls to lay hold of the realities of Faith, Hope and Love and to incarnate them into the laws, customs and institutions of our modern society, how can we waste a day or moment? To work, brother and sister, everywhere, with joy, consecration, and larger vision than ever!

Man am I grown, a man's work must I do.
Follow the deer? Follow Christ the King,
Live pure, speak true, right wrong, follow the King—
Else, wherefore born?

CHARLES PHELPS WELLMAN,
Dorchester, Mass.

THE GENERAL CONFERENCE AT SAN FRANCISCO.

The fine adventure of our "Pilgrimage Conference" at the Pacific Coast is now a realized experience and everybody is glad that it happened. It was worth while for its own sake—strong and vigorous meetings, noble addresses and invigorating discussions—and very much worth while for its pilgrimage accessories—the opportunities afforded to our people to visit the pioneer sections of our denominational activity, where enterprise is raw, rigorous and resolute—and conditions so exhilaratingly different from those prevailing in some "home churches."

THE UNITARIAN ADVANCE can present no better account of the sessions of the Conference than that published in our larger denominational organ, *The Christian Register*, and we have no scruples about reprinting it in our own news article, with full acknowledgment of the spirited presentation there afforded:

All the sessions of the Conference were held in the First Unitarian Church, which is centrally located, and the delegates were housed in several near-by hotels. For the opening meetings—the sermon by Dr. S. A. Eliot on Tuesday evening, and the president's address on Wednesday morning—the church was filled to its capacity. President Taft's carefully prepared and timely words were received with great applause. Dr. Dodson's paper on theological tendencies of the present day, later in the morning, brought out a warm and interesting debate. On Wednesday evening the Conference listened to a report of the work in Japan by Rev. Clay MacCauley, our veteran missionary in that field, which was also represented by a Japanese worker. Dr. P. R. Frothingham of Boston, and Rev. A. R. Vail of Urbana, Ill., were the other speakers of the evening. The Thursday morning session was given over to a discussion of the issues of war ("Latent Peace Forces in Our Churches"). The speakers were Dr. C. W. Wendte, Prof. Anna Garlin Spencer, and Rev. John Haynes Holmes. A spirited debate followed, chiefly devoted to the subject of preparedness for war. In connection with this subject, resolutions were later passed upholding the national administration in its efforts to maintain peace, and calling upon the youth of our land to devote their energies to the great questions of social betterment which confront us. A meeting in the interests of the Young People's Religious Union and the Unitarian Sunday School Society was held on Thursday in the afternoon, with President Taft in the chair. The speakers were: Berkeley Blake, Esq., of Berkeley, Pacific Coast vice-president of the Young People's Religious Union; Rev. Sydney B. Snow of Boston; and Chancellor David Starr Jordan of Stanford University. Two meetings were held in the evening—one in San Francisco, addressed by Prof. Spencer and Rev. Richard W. Boynton of Buffalo, and an overflow meeting in Oakland, with Rev. Messrs. Vail, Holmes, and Crothers as speakers. On Friday, the closing day of the Conference, the morning was devoted to reports and business. Commissions on methods of ordination and on receiving ministers from other bodies reported, and both reports were adopted. The adoption of the report of the commission on the last-named subject carried with it a new set of rules for the Fellowship Committee, designed to define the duties of its members more accurately, and to protect them against legal consequences as result of their decisions. The Conference also voted to appropriate a salary for the secretary of this important committee, who is obliged to devote considerable time to investigation of candidates. A platform meeting (its subject, "The Unitarian Proclamation") ended the Conference. The venerable Horace Davis of San Francisco, still vigorous in mind and body at eighty-four, was the first speaker; and he was followed by Rev. Messrs. Maxwell of Bos-

ton, Holmes of New York, and Crothers of Cambridge, who spoke the final word. An Alliance meeting was held on Saturday morning in San Francisco, and a meeting of the Free Religious Association in Oakland on Sunday.

The usual social events were held during the week. The general reception was given on Wednesday afternoon at the Fairmount Hotel, which crowns Nob Hill, with a magnificent panorama of bay and mountains from its windows. Various officers of the Conference, etc., headed by President Taft, were in the receiving line. A luncheon to ministers was given by the ministers of the Coast at the University Club on Wednesday. More than sixty ministers were present on that occasion—a notable number. Rev. Messrs. Bard of San Diego, Hodgin of Los Angeles, and Reed of Palo Alto spoke for the hosts, and Dr. Crothers responded for the visitors. The laymen held a luncheon at the same hour, at which Mr. Charles E. Ware of Fitchburg, Mass., presided; and The Alliance gave a luncheon in the parish house of the First Church, at which no less than five hundred and fifteen Alliance members were present. On Sunday afternoon about seventy-five of the pilgrims visited the Palo Alto church, where with the assistance of the Board of Trade, all were taken in motors to visit Stanford University, and brought back to the new church hall and garden for refreshments and a rest. The little girls of the parish pinned a boutonnière on each visitor, and gave to each of the ladies an envelope of lavender—a sweet reminder of the visit. A similar visit was paid by about the same number of pilgrims to Berkeley and the University there on Monday.

On the Sunday following the Conference the pulpits around the bay were filled by visitors. Rev. Roderick Stebbins of Milton preached in his father's church in San Francisco, Dr. P. R. Frothingham of Boston was in Berkeley, and Rev. Samuel R. Maxwell of Boston was in San José. Rev. Dr. Dodson of St. Louis preached in his former church in Alameda, and Rev. Sydney B. Snow of Boston in his former church in Palo Alto.

On Monday evening the pilgrims pulled out of San Francisco for Santa Barbara, and the last of the Conference doings were ended. All went with pleasant and happy memories of San Francisco and the churches around the Bay, and their hospitality. One word should be added. In spite of the shortness of the stay in San Francisco, and the many attractions (including the wonders of the Exposition), the attendance of the visitors at the sessions of the Conference was good. It showed that they came from interest in our church, and not on a mere junket.

LITERARY NOTE.

Three papers bearing on The War open the July-September *Unpopular Review*. They are "The Iron Ring," "Italy in the War," and "Germanic Statecraft and Democracy." Other noteworthy features of this number are "From William James?" a communication received by one who later went down in the Lusitania, "The Philosophy of Flux" (said Flux being a highly humorous mendicant), which is perhaps the most humorous paper that has so far appeared in the pages of *The Unpopular*, and an excursion into things theatrical in "A Diagnosis of Dramatic Criticism," which is not only up-to-date, but to some extent speculates on the future. Other articles are "The Old Parties and the New Power," "A Poet of Industrial Evolution," "Justice," "A New Essay in the Psychology of Advertising," "This Then is Life," "The Suffrage Prophets," "More Light on Mexico," "On Raising Cucumbers," "At the Helm of the Small College," "Summer Days and Nights," "Debutantes," "The President and Mr. Bryan," "A Self-Confessed Murder," and other matters simmer together in the concluding casserole.

DR. S. C. BEANE RESIGNS HIS PASTORATE.

After 53 years preaching the Unitarian faith and making himself widely known as friend and leader, Dr. S. C. Beane, for six years minister at Grafton, Mass., has given up his work. Hosts of friends will be interested in the appended letter, which was read by his son, Rev. S. C. Beane, Jr., of Worcester:

"Dear Friends of the Congregation Society and Congregation of Grafton:

"In the spring of 1909 you asked me to become your preacher and minister for one year. I had been long in the ministry, and at that time had decided to give up its active work. But the invitation to come here had attractions which I could not resist. All were strong reasons.

"It was for one year only, and I thought of nothing beyond. That one year has now extended to nearly six and one-half, and every lengthening out has been made by the unanimously expressed desire of the people. Here are we, then, in a relationship continued for years, and I believe that both parties can say it has been without a discord or discontent worth mentioning.

"By this time it would have seemed best, at all events, to end our union, but early in the summer a lapse of health came to me—the first in 30 years—not serious, but just enough to prevent me from doing the full work that you need.

"Therefore, I now tender the resignation of my office, to take effect after the regular service this morning, September 19th.

"It sounds to me out of accord when one of you speaks of the service I have rendered to this church. What I have done has all been to me a rich and costless privilege. In some respects we surely find that conditions have a more progressive aspect than when we came together—thanks chiefly to the men and women of the pews. I hope still to make my home in beloved Grafton, and to worship with you in this temple which you have made, and are about to make, so winsome, and to be a dutiful citizen of the town.

"Always yours,

"Samuel Collins Beane.

"Grafton, September 19th."

Rev. Dr. Beane has preached in Grafton since 1909, and during that time has been beloved by all and his resignation today was regretted by all who know him, as he was ever cheerful and looked on the happy side of life, which made all about him cheerful and happy.

OPPORTUNITY.

By Walter Malone.

They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake, and rise to fight and win.

Wail not for precious chances passed away,
Weep not for golden ages on the wane!
Each night I burn the records of the day:
At sunrise every soul is born again.

Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb;
My judgments seal the dead past with its dead,
But never bind a moment yet to come.

Though deep in mire wring not your hands and weep.
I lend my arm to all who say "I can!"
No shameful outcast ever sank so deep
But yet might rise and be again a man!

Dost thou behold thy lost youth all aghast?
Dost reel from righteous retribution's blow?
Then turn from blotted archives of the past
And find the future's pages white as snow.

Art thou a mourner? Rouse thee from thy spell;
Art thou a sinner? Sins may be forgiven;
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to heaven!

"MY CREED."

By P. B.

I was a boy when I first heard of "fearing God."

I could not love a God whom I must fear.

So I began to think for myself on matters religious.

I began to read, to delve, to study men.

I learned that each thinking man worked out his own destiny.

And I worked on mine.

I am still working.

Today the Golden Rule is my creed.

It is all the religion I need.

There may be a future life; the joyous reproductiveness of Nature leads me to believe there is.

But the future will take care of itself.

I am trying to live *this* life—according to my creed.

THE DREAMER.

By Sarah E. Burton.

He dwells in a wonderful castle,
High in the pure mountain air,
With towers that, pointing heavenward,
Breathe inarticulate prayer.

Within the bright sky-wrought chambers,
The discords of care and pain
Resolve into perfect music—
The Master's compelling strain.

Room only for lofty day-dreams
Of brotherhood true, world-wide,
Ambition, comrade of pity,
Love, all-enfolding, the guide.

The untrammeled soul hath vision
Of mankind dwelling in light,
His cherished goal, clear-eyed wisdom,
His law, unalterable right.

Chide not dreams idle and useless,
The dreamer sows the good seed,
The years never languish waiting
Th' heroic soul for the deed.

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WE DECLARE our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God our Father.